

MISCELLANEOUS ESSAYS,

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MISCELLANEOUS ESSAYS

MISCELLANEOUS
E S S A Y S,
NAVAL,
MORAL, POLITICAL,
AND
DIVINE.

By ALEXANDER DUNCAN, D. D. K

Vicar of Bolam, Northumberland, Chaplain of His Majesty's Ship
Venerable, on the Glorious 11th of October, 1797, and now of His
Majesty's Ship Kent, of Seventy-four Guns,

LORD DUNCAN'S FLAG SHIP.

"NON GALLIÆ, NEC HISPANIÆ, NEC BATAVIÆ, SED
BRITANNIÆ, PELAGI IMPERIUM DEUS DEDIT."

LONDON:

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1799.

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E. S. I. Y. &

MORAY, FOLIO 100

DIVINE

BY ALEXANDER DUNCAN, D.D.

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BY J. PARRISON, D.D. WILSON, D.D. 1800
AND BY J. GARRISON, D.D. 1800
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RIGHT HONOURABLE
LORD DUNCAN,
VISCOUNT CAMPERDOWN,
BARON LUNDIE OF LUNDIE,
ADMIRAL OF THE WHITE DIVISION,

AND
COMMANDER IN CHIEF,

IN THE
NORTH SEAS,

&c. &c. &c.

MY LORD,

PERMIT me to express my felicity in having the honor to serve under your Lordship's Flag, as Naval Chaplain, in situations the most critical and important. It is impossible for my pen to describe your unwearied perseverance in watching the Dutch Fleet in the Texel; and the brilliant Victory obtained over them upon October 11th, 1797, by your Lordship, far exceeds my ability, and power of delineating. May you long enjoy the honors so nobly acquired on that memorable day!

As a small, but grateful testimony of my high opinion of your professional abilities, and favours conferred upon me, the following Essays are dedicated, by permission, to your Lordship,

By your Lordship's most obedient

And faithful humble Servant,

ALEXANDER DUNCAN.

London, April 9th,

1799.

PRE-

P R E F A C E.

THE design of the Essays relative to the British Navy, which are the first, second, and third, in order, will not, we trust, be deemed either unseasonable, or improper at this juncture. What they contain in respect of sentiment, has long engaged our particular care and attention; although, in some trifling points, they may be a little different from the usual routine of the service; yet, in general, they will not be unacceptable to the best judges. The motives and incitements they contain, will be found calculated to preserve that high character and reputation, so nobly acquired by all ranks and degrees in the British ships of war, during the present most arduous struggle, a struggle perhaps the most severe in which Great Britain was ever engaged; but which at this time we hope she will behold nobly terminated, by boldly persevering in a
just

just and necessary warfare, against enemies the most insatiable in their ambition, and who, by their impiety and inhumanity, have rendered themselves the just objects of hatred and indignation to God, and all good men.

The other five Essays have a regard to the state of public affairs, and to the dangerous system of philosophy, falsely so called, which has gone abroad into the world; and have a relation to several other inquiries, worthy of public attention in the times wherein we live.

If the folly, the wickedness, the absurdity of those sceptical philosophers, who labour to undermine the foundations of religion, morality, and virtue, are rendered more obvious and apparent; if the eyes of any of our deluded fellow-subjects be opened to apprehend the vast danger, and the horrible evils which attend and accompany the revolutions of states and kingdoms; the murders and massacres perpetrated by the unfeeling and unprincipled, when laws are dissolved, and internal convulsions ensue; together with the numerous calamities which follow from overturning established governments, and all constituted

stituted authorities: If any such men are hereby induced highly to value, and appreciate, as they ought, our own happy constitution and form of government, both in church and state, we should consider it as a most pleasing and flattering circumstance, and an ample recompence for the labor we have bestowed on this subject. But we do not expect to be successful with men of their character and views; for none are so blind as they who will not open their eyes to see. Enough has been said long before now, to carry conviction to every candid unprejudiced mind; where it has not succeeded, we cannot be so presumptuous as to expect any such change in point of opinion, from the facts, and obvious truths contained in these Essays.

Indeed they are chiefly designed for those who are employed in the service of their King and Country. And to such as are loyal, and attached to both, it will give the writer the most unfeigned pleasure to merit their applause and approbation. Should it prove the reverse, the consciousness of meaning well, and the desire of doing good, cannot fail to afford inward comfort and satisfaction. He trusts every candid unprejudiced
mind,

mind, every person of enlightened understanding, will approve the design, however defective the execution may be found.—To the profound scholar, little that is new, and which has not been said by others, can be expected in the Miscellaneous Essays. But if they be found to convey just sentiments in a plainer and easier manner, so as to be comprehended by all those who will take the trouble of reading them, and who have not been favoured with a liberal education: yet who are endowed with plain sense and solid understanding, the end and design of them will, in a great measure, be accomplished.

If the candid reader be impressed and influenced by similar sentiments to those which are deep rooted in the heart of the writer, his trust will be strengthened in Almighty God, by whose divine blessing the navy of England shines so conspicuously grand, beyond what it ever did, in any former period of our naval history. And if it should be congenial to his mind, to feel equal horror and aversion to scepticism and infidelity, he will be convinced of the absolute necessity of opposing, with all his power, the new
system

system of philosophy, which has poisoned the hearts of many upon the Continent; and by means of which the French have made as rapid progress, as by the force of their arms. In both, they ought to be strenuously opposed in word and deed by every friend of religion, by every lover of humanity, and virtue.

All good Christians among us will prove true and loyal to the cause of their King and Country, and in defence of these, and of every thing near and dear to them, they will consider no sacrifice too great for them to make in times like the present. They consider what a virulent, implacable, and unprincipled enemy we have to deal with; and with fortitude, manliness, and resolution, they will in their stations, and to the best of their knowledge, ability, and opportunity, oppose their unjust measures of rapine and aggrandizement.—They will not be deluded by *their* false pretences of liberty, equality, and the rights of man, under which mask they conceal licentiousness the most infamous, anarchy the most destructive, and the horrid perversion of our lawful rights and privileges, both as men and Christians.—Knowing our
duty

duty as good subjects, and sensible of our many blessings, no foreign or domestic foe shall wrest them out of our possession, for we will stand or fall with our country; meantime, we shall glory in its success and prosperity, which we trust in God shall continue from generation to generation, in *spite of all our enemies.*

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MISCELLANEOUS ESSAYS,

Sc. Sc. Sc.

ESSAY I.

The several most resplendent naval victories during the currency of this just and necessary war, acquired by British valour, conduct, and courage, ought to be considered as most incontrovertible proofs of Divine favour to Great Britain.

IT is universally acknowledged both by friends and foes, that the British Navy never shone with such brilliant lustre, as at this very moment. The grand martial achievements performed by sea, are still fresh in every one's remembrance. They surpass every encomium, and merit the highest honors

and

and praises. All sincere lovers of their King and Country still think, and speak of them with admiration and delight. They will be read with pleasure, by succeeding ages and generations of these happy realms; and our enemies will regret them, while one trace of our many signal successes remains in Europe.

The public voice has proclaimed aloud the just applause of the noble and gallant Admiral Earl Howe.—It will never be forgotten, that his Lordship's powerful fleet manœuvred, and fought upon the 28th and 29th of May, 1794. After vast exertion, and the display of his great and uncommon abilities as a sea officer, he weathered the enemy's line. What must have been the anxious suspense of his heroic, brave, soul during the two intermediate days when the French fleet was enveloped by a thick fog? How rejoiced, on the contrary, must he have been on the morning of the glorious 1st of June, to behold them to leeward, waiting his approach, and not declining battle. He was not long on that memorable day of bringing the hostile fleet to a general decisive action. Six sail of their line were captured, one sunk, and many crippled, and well drubbed; which disabled ships, with the remainder, all retired from the scene of action, and sheltered themselves in their harbour at Brest.

In

In this grand sea fight, much nautical skill and courage were displayed on both sides. But his Lordship's superior knowledge in naval tactics, contributed highly to the victory. His own ship, and a few more, among which was the *Bellerophon*, gallantly went through the enemy's line, and thereby obtained the weather gage. And again, on the day of the general action, performed the opposite manœuvre, by breaking through their line, and fighting the enemy in close action to leeward. By the blessing of God the bold British Admiral, and his triumphant fleet, gained a most signal victory, after a hard contest, and well fought action.

In this proud battle, the conflict may be considered between *Monarchy* and *Republicanism*. The French rulers made a most vigorous attempt at this time, to gain the ascendancy upon what we may now properly call *our own element*. The British navy may be justly stiled *invincible*. We shall maintain our lofty pre-eminence on the ocean for ever, by preserving the empire of the seas.

All classes of men in the British empire are abundantly sensible, that the navy (under God) is our natural bulwark, from our insular situation, without any disparagement to our brave countrymen in the land service.

By this grand naval victory gained under Earl Howe, it may be said, that Republicanism was constrained to bow, and yield humble obeisance to Monarchy. The anarchy and evils attending French democracy, to give place to the superior worth and excellence of rational liberty, and due subordination. While the enemy's disabled fleet went back into port, bewailing their misfortunes, ours regained their native shore, in triumph. All ranks and degrees of loyal subjects welcomed their return with the loudest applause. The captured ships were viewed with delight, as so many trophies of martial valour. A grateful public, with a true Christian humanity, generously contributed to dry up the falling tear of the widow, the orphan, and fatherless, for the loss of those near and dear to them; at the same time, the maimed, and the mutilated, who survived, had ample donations made them, to compensate, as much as possible, for the injuries and wounds they had received.

Next comes under review, the dastardly conduct of the French squadron in summer 1795, which did not hazard a general action with the gallant Lord Bridport. His Lordship's squadron chased, and came up with them almost close with their own shore. Had L'Orient been ten leagues distant, it is probable not one of them would have escaped. However he happily succeeded, and retook his Majesty's ship, the *Alexander*, of 74 guns, and

and two more of the same rate. His ships that got into action, behaving with the greatest heroism and bravery. The two adverse squadrons being nearly of equal force, a severe conflict might have been expected, instead of a running fight. The French preferred the latter as the safest, though least honourable; and they have done so upon several occasions. Even when much stronger, their courage has been found to fail, when they had much in their power, had they improved their opportunity.

Witness a very strong French squadron falling in with Admiral Cornwallis, returning with five sail of the line, under his command, while they had eleven sail of the line besides frigates. Is it not surprising that all our ships should get into port without one being taken? This is really and truly the case.—The British Admiral kept his course, with his few ships close collected, and maintained the port of honour himself, by making a gallant defence, while they hung upon his rear, and battered him alternately. Yet they were unable to make a serious impression, such invincible courage did the British squadron display. To their disgrace be it mentioned, the French gave up the chase, like poltroons, and left them to return in safety. May not this astonishing and wonderful retreat, be considered equal to a victory? Surely great praise redounds to our Admiral, and to every officer and man concerned in it. Small was the number of killed and

wounded, considering their critical situation for so many hours, as they were chased by so great force. Every ship defending herself with great spirit, and defeating all the attempts of our enemies against them. Did not our small squadron return into port with vast credit, which deserves to be recorded for the honor of the British navy; while our hostile foes might be ashamed to narrate their dastardly conduct: so far as we can remember, the French never made any public mention of this business, so disgraceful and dishonorable to their navy.

Next presents itself to our view, the brilliant victory gained by Earl St. Vincent over the Spanish fleet, at a very important crisis. The Spaniards were on their way to join the French fleet at Brest. It was of the utmost importance to prevent that junction taking place. This was judiciously thought upon by our commander in chief, and determined him, at all hazards, to prevent it, if possible.— Though his fleet was greatly inferior in number and strength to that of the enemy, being near two to one, yet he succeeded to admiration. Such was the superiority of his naval skill, conduct, and courage. Observe his well disciplined ships in a line of battle, dashing through that of the enemy, doubling upon them, and separating their huge unweildly floating castles. Notice the severe drubbing the Spaniards got on this occasion. How he made the Dons repent their rashness, and seek their way back

back to Cadiz, suffering *four fine large ships* to fall into his hands. Some of them the largest ever taken from Spain. What a doleful tale would they tell the Spanish Court, and how vexing to the French Directory? All their art and address have not prevailed with them as yet to risk a second general action. The Spanish fleet remain moored within their strong fortifications, blocked up by our gallant Admiral's fleet, and are likely to continue inactive during the remainder of the war, unless the perfidious French Rulers turn their arms against Spain, and wrest their fleet out of their hands.

The glorious 11th of October 1797, comes next in review—or Lord Viscount Duncan's battle with the Dutch fleet on that memorable day. That there never was a harder fought action, appears from the great number of killed and wounded; and from the Dutch seamen coming nearest the British in valour, strength, and courage.

About 7 A. M. three large ships were observed to leeward from the mast head on board his Majesty's ship Venerable, Lord Duncan's own ship. On nearing them, it was found they had each a red flag flying, as the signal for an enemy. This was Captain Trollop's squadron who kept sight of the Dutch fleet, and watched their motions. On approaching the enemy, they were observed forming their line of battle on the larboard tack. Their force consisting

of sixteen sail of the line, three stout frigates, and two smaller ones, with five sloops brig rigged. It was also observed, that they had four flag ships.—The enemy's frigates, and small ships of war, were placed opposite the intervals to prevent the breaking through their line, which appeared before the action began, to be very regular, and their ships judiciously placed, to annoy Lord Duncan's fleet, which consisted of an equal number of line of battle ships. After a general chace, about 11 A. M. our Admiral made the signal for the van of his fleet to shorten sail, that the sternmost ships might come up, and form, as well as time would permit. The enemy's fleet being still on the same tack, with their main-topsail yards square, their main-topsails shivering, and some times full. By which means their fleet was gradually advancing towards their own shore, which, at this period, was not seven miles distant. The land in sight was situate between Egmont and Camperdown. It happened chiefly by the inequality of sailing of several ships belonging to Lord Duncan's squadron, that they were going down upon the enemy in no regular order of battle. He brought to, for a short space, on the star-board tack to form, and gave them time to come up. But as the enemy was gradually advancing to the Dutch coast, and nearing their harbour, Lord Duncan determined to go between them and their own land, to bring them to close action, and prevent their escape. The signal was therefore made for

for bearing up, before his ships could possibly assume any regular order of battle. Had time been spent in manœuvring, the Dutch fleet would have got so near their own coast, that it would have been impracticable to follow them, with any view of advantage. About 53 minutes after 11 o'clock A. M. the Admiral made the signal to pass through the enemy's line, and engage them to leeward. Soon after, the signal was made on board the Venerable for close action. It was repeated by the Monarch, and kept flying by the former an hour and an half, when it was shot away.

About half an hour after twelve at noon the battle began. Vice Admiral Sir Richard Onslow, in the Monarch, broke through the enemy's line, passed under the Dutch Vice Admiral's stern, and engaged him to leeward. Lord Duncan, in the Venerable, intended to begin with the Dutch Commander in Chief, but was at first prevented by the States General, of 76 guns shooting close up under his ship's stern. She bore Rear Admiral Storey's flag, blue at the mizen. The Venerable passed through the line, within ten yards of his lee quarter, and opened a close well directed fire upon him; so that in a short space, Rear Admiral Storey bore out of the line, not without sustaining great damage from the Venerable. On board of this ship, there were not less than forty killed and sixty wounded; besides the States General being rendered quite unserviceable,

serviceable, which was one of their finest ships.—

Then a very hot action commenced between the two Commanders in Chief, and a very heavy fire kept up by Admiral de Winter, who, for some time, was well supported. But on board the Venerable they fought like lions, discharging not less than three broad-sides for their two. While thus warmly engaged, the Hercules, a Dutch 68 gun ship, in a blaze, passed close under the lee of the Venerable, surrounded, and roughly handled by four of the enemy's ships. This was the most critical time of the whole, with respect to the Venerable. Enveloped in smoke, she could not be seen for some time, when she emerged, not indeed like the sun from behind a cloud spreading his genial influences, but striking terror into her enemies, by the thunder of her well directed guns. Both sides being fought with great spirit and gallantry, to the wonder and astonishment of Admiral de Winter himself, on board the Vreyheid, of 76 guns, whose masts all came by the board on receiving the Venerable's last starboard broad-side. He then struck his colours, all further resistance being impracticable.

During the greatest part of this severe long action, the weather was variable, with showers of rain, till half past two o'clock, when it fell almost calm. Upon its clearing up, nine of the enemy's ships of the line had struck, and one stout frigate. Several
of

of the British ships had sustained considerable damage in their hulls and rigging, particularly the *Venerable*. The Dutch were in part, or totally dismasted, that were taken, which shows they were not easily captured. Nay, they fought hard, as the Dutch are always known to do.

The *Venerable* was nobly supported by the *Ardent* and *Triumph*, the Admiral's seconds. Afterwards the *Powerful* having taken her opponent, shot up, and rendered the *Venerable* most essential service, when encircled by the enemy. His Majesty's ship *Powerful*, and several others, shewed, by their gallant conduct, that they perfectly understood the signal for close action. Could a doubt remain in the minds of any person in the British fleet about the meaning of any signal, or manœuvre, they could not mistake the gallant example of the two Admirals, and those who entered into the spirit of breaking the enemy's line. By this means, and by the help of God, a complete, decisive victory was obtained over the Dutch fleet. Our nation was happily delivered from fears of invasion from that quarter, and the daring designs of the rebellious in our sister kingdom, baffled and disappointed. The 11th of October, 1797, will be remembered to latest ages, by every true lover of his country. He will think, with pleasure, on the grand exploits of the gallant Lord Duncan; while the Dutch will rue the day they fought against him.

Another

Another great naval action presents itself to our view, that is, *the battle of the Nile*, fought by Admiral Sir Horatio, now Lord Nelson, who was sent into the Mediterranean with a strong squadron. Upon the 2d of August, 1798, he attacked De Brue's fleet at anchor, and in a most gallant manner obtained one of the greatest victories which ever graced the British annals.

Much anxiety had the public mind sustained by the prior various discordant accounts received, from time to time, by way of France. The official dispatches at length arrived, written by the Admiral's own hand, though wounded in the action. Then the whole kingdom sounded loud peals of joy. He, and his gallant officers and people, were extolled to the skies. By Lord Nelson's own account, he certainly was entrusted with the command of one of the best disciplined squadrons that ever swam salt water. The ships, consisting of 12 sail of the line, and one fifty, were all capitally officered, manned, and well found in every thing. When the day of battle came, they proved themselves to a demonstration, how much superior they were in every respect to their French gasconading enemies. Admiral de Bruges, no doubt, had arranged and moored his fleet with great judgment and ability, in a very close line of battle. The one extremity was secured by batteries on the land; the other, by gunboats and stout frigates. But what human contrivance

ance can withstand British skill, conduct, and courage? The appearance of the enemy was certainly very formidable. Their fleet consisting of 14 sail of the line, and several frigates, much superior in number of men and guns, and so situate, required most consummate nautical knowledge and skill, in naval actions, to attack them to advantage. Hence Admiral de Bruges thought himself and fleet so secure, that all the strength of Great Britain by sea, though combined, could neither dislodge nor defeat him. How would he be surprised to behold Admiral Nelson's squadron standing into the Bay to fight him in his strong post? With what wonder and astonishment would he be struck, to perceive their daring resolute conduct? He had no conception Lord Nelson would attempt to get between him and the shore. This was a most excellent manœuvre, as in all probability the French ships would not be so well prepared on that side: however that may be, he brought two of his ships on one of the enemy, and in this way, as we apprehend, fought down their line; so that not fewer than six of them had struck their colours before the *L'Orient*, of 120 guns, caught fire, and blew up. The action was long, but most decisive on the part of the British.—For which signal display of Divine Providence granting them so complete a victory, Lord Nelson gave public orders for every ship, after the battle, to return thanks to Almighty God, as had been done on board Lord Duncan's own ship after the Dutch action;

tion; the moment the Venerable was declared out of danger. What a glorious defeat was this of the French squadron, and what a deadly blow to their expedition to Egypt? The natives were overjoyed at it, and illuminated all along that coast; while the French officers, from their intercepted letters, foresaw the disastrous consequences to themselves and their troops. To think all their ships of the line and frigates, except two of each, were either taken, sunk, burnt, or destroyed, would petrify their hearts. And before this period, in all probability, those that escaped have shared the same fate at Malta, the *Genereux* being taken at Corfu with the *Leander*. Not one of that powerful squadron which left Toulon with 193 transports, and 40,000 soldiers to carry their arms into the East, shall ever return to their native shore. There is great reason to believe that the destruction of the army, under Buona-
 parte, soon followed that of the transports at Alexandria; but we must wait, with patience, till further accounts reach us from that distant clime. The long details of this memorable and glorious victory, with which the public have already been favoured, render it unnecessary to dwell longer on this important subject. What has been noticed will serve to evince, in conjunction with the other accounts, to prove the truth of what we assert; namely, that the several most resplendent naval victories gained during the currency of this war, are to be considered as most incontrovertible proofs of
 Divine

Divine favour to Great Britain. But before we close this narrative, we cannot omit mentioning what happened favourable to Great Britain on the 12th of October, 1798. On that day Sir John Borlas Warren's squadron defeated the daring desperate attempts of the French Directory to invade Ireland, and to kindle there the dying embers of rebellion. Sir John fell in with, and captured the *Hoche*, of 80 guns, besides six large frigates full of men, arms, stores, clothing, and ammunition, who made a bold resistance. For which important service to his country, Sir John, his captains, officers, and ships' companies, as is usual on like occasions, received the public thanks of the nation.

To this short account, we may subjoin the capture of two Dutch frigates by Captain King, of his Majesty's ship *Syrius*, who were going, it is supposed, on the same expedition with the former, as they had French troops on board, and had sailed from the *Texel*.

From these different views of the several glorious and brilliant victories obtained over our enemies by sea, it can not be deemed presumption to assert, that they are proofs strong and incontrovertible, that the Almighty God of Jacob is upon the side of Great Britain, and who hath done so great and mighty things for us. Every loyal subject, and sensible person through the whole empire, must allow

low this to be the case, unless his mind is warped with strong prejudice; for the disaffected themselves cannot deny it.

If this had not been the general belief, and persuasion of the nation, with a very few exceptions not worth mentioning, surely the applause of the public would not have been so loud, nor so universal. National thanksgivings would not have been appointed, nor solemnized so devoutly by the pious and sincere throughout the land. We cannot think them to be of this character, who contemptuously neglect, or negligently perform their duty on such days set apart by public authority. We leave such, wishing them to think better, and more seriously, and that they may be of a better temper of mind. And we join with all those who rejoiced at the time, and still do rejoice, to think how safe and secure we are in consequence of these several victories. Yea people of all ranks and descriptions through Great Britain, testified their joy on the good news, by illuminations, and other public testimonies, as they severally happened. They justly and loudly extolled the illustrious characters we have mentioned, who shone so conspicuous on these grand occasions. They liberally (as we have already observed) contributed to the relief and support of the orphans, widows, and relatives of those brave men who fell, nobly fighting, in defence of their king and country.

But

But while every encomium is bestowed upon our most heroic defenders of all ranks in the British service, both by sea and land.—They who have done so great things for us on the ocean, are to be considered as *instruments* in the hand of Providence, by whose means they were enabled to atchieve these grand victories. This is the sense they entertained themselves; and all good men among us do the same.

Our most gracious, pious, Sovereign, with his grateful subjects, did not fail to render unto God praises and thanksgivings in a public solemn manner. When we consider the great national prosperity, its wide extended commerce, and inexhaustible resources,—When we reflect upon the wealth of individuals, and the easy circumstances of many, acquired by their own industry; When we see none in want or poverty, who are able and willing to pursue a lawful employment; Above all, when we behold the liberality and munificence of the rich and opulent to the needy and indigent, these considerations must convey to the liberal mind, the highest ideas of the happiness and comfort enjoyed in the island of Great Britain. We are a highly favoured people, and we trust, that most of us entertain sentiments of most sincere gratitude to Almighty God, the giver of all good. If a sparrow cannot fall to the ground without his permission, surely he is no unconcerned spectator of the higher and more important events

that take place in the world; such as the rise, decline, and fall of states, empires, and kingdoms.— Though he still permits nation to rise up against nation, and to decide their quarrels and contentions by the sword, yet we are assured—“ The battle is not yours, but God’s.”

Who is it but Almighty God who inspires our great and renowned Admirals with such wonderful professional skill and ability? Who is it but God who gives strength and valour to our intrepid officers and hardy seamen? Who is it but *He* alone who crowns their united efforts with such resplendent victories, and brilliant success? The truth of this, every good Christian will willingly and readily attest. Whatever may be the sentiments of infidels, we leave them to enjoy their opinion; we pity, and we pray for them.

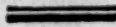
We who think justly, cannot, for one moment, suppose that the above-mentioned glorious victories were obtained by mere human power and energy. Is not the God of Jacob on our side? Yea, you will join with us, and add—“ *He* only fighteth for us.”

The conduct of Providence, in this particular, appears somewhat similar to that which was displayed by the Almighty in defence of his chosen people of old on a very memorable occasion—“ When the

sun stood still on Gibeon, and the moon in the valley of Ajalon." It is there added by Joshua — "The Lord fought for Israel that day." Our sentiments are precisely the same. Surely the Supreme Governor of the Universe hath displayed himself gloriously in behalf of Great Britain. To his Divine Majesty be ascribed, as is most due, the glory, the honour, and the praise.

ESSAY II.

Some considerations calculated to preserve, and keep alive, a high spirit of magnanimity, heroism, and bravery, on board the British Navy, to all succeeding ages and generations.



THE undaunted spirit, courage, and greatness of soul displayed on a variety of occasions within these few years, by our officers, seamen, and others in the Royal Navy, have raised their fame to an amazing pitch of renown. They may justly be said to excel, in a supereminent degree, all other people on the face of the globe, styled *maritime*. How to support and maintain such high reputation, such proud pre-eminence, as lords of the ocean, deserves the most serious attention. Every free-born Briton, every lover of his King and Country, every friend to our most excellent Constitution, will exult at the thought, and contribute his mite to promote so noble a purpose. Our feeble, but well meant endeavours, shall not be wanting; and could we suggest any thing upon a subject so momentous and important; happy should we deem ourselves. At present, Great Britain stands unrivalled by any nation

tion at sea. Nay, the three greatest maritime powers have each, in their turn, received the severest blows, so that the combined force of France, Spain, and Holland, could not make head against us, though we had none to assist us; so fine and so numerous a fleet, has Great Britain spread over every quarter of the known world.

The imperious French, who have spread their cruel domination upon the Continent, have hitherto been baffled in all their maritime expeditions.—Our being masters by sea, has been the means of our preservation from their tyranny and oppression. The British Channel, under Providence, has proved an excellent barrier to our island, against all there hostile attempts. Therefore with sad reluctance, and deep regret, they have been compelled to acknowledge their inferiority on the ocean. Their fleets once powerful, numerous, and strong, are now almost ruined. It will be impracticable, for many years, to replace the ships which have been taken. And their annihilated trade and commerce have dried up their nursery for seamen, though they could replace the ships.

Widely different is the situation of Great Britain, her commerce has extended and increased most amazingly since the war, with seamen in proportion. Hence our men of war and cruizers range from pole to pole, and command the highest respect wherever they go.

It is true the predatory warfare of our enemies annoys our trade a little; seldom, however, do their privateers run long; almost every day brings tidings of the capture of some one or other of them.— While they behave as pirates on the one hand, the French can be compared on the other, only to robbers and plunderers. The general horror and indignation of all Europe must be excited against them. What honest man is there but must reprobate their principles, manners, and practices. Very opposite and different are the conduct and behaviour of British officers and seamen; humane, generous, and brave, they treat their conquered foes with the greatest lenity and gentleness. In society, they shine by superior worth, candour, and sincerity. Observe the real seaman, you will find him benevolent, compassionate, and humane, much beyond others in general of a similar class and rank in life. Avarice, that sordid vice, is not known among those now described. There are many others whose character we shall not now delineate, although the above is the true character of a real, thorough-bred sailor, as far as observation and experience have qualified us to judge.

From being long acquainted with the navy, and professing a high veneration and respect for many illustrious characters belonging to it, we must be permitted to speak forth the praise of all ranks, who are deserving, and meritorious. This is undertaken more readily, hoping

hoping their noble example will have influence on those who succeed them, so as to be induced to copy after, and imitate their gallant and undaunted conduct and courage.

In different British ships of the line, both at home and abroad, we have witnessed with admiration the demeanour of all ranks in the navy, in active service, and in war times. We will aver and maintain, that no nation or people ever came up to, or equalled our naval officers and seamen in displaying such undaunted courage in time of battle, or contempt of danger in the furious storm and tempest. We have with wonder seen their manly behaviour in such trying situations—with a heroism, and greatness of mind, they resolutely surmount every difficulty, undauntedly rise superior to every danger, and unappalled, and unterrified, brave even *death itself with all its horrors*.

We do not mean to assert that the fool-hardy, the thoughtless, and profane, as is the case with some, are much to be depended upon; far from it; persons of this description, want something inwardly to support them. On the infidel and vicious, you can have no firm dependence in case of real danger and necessity. The atheist, or unbeliever, has not principles calculated to carry him through every difficulty, like the true Christian. Hence the inestimable value of religion and virtue, in every station and situation, whether you have to

struggle with winds and waves, or to combat the enemy.

After this preamble, we resume our subject with pleasure; and shall presume to suggest motives and encouragements to the faithful discharge of the duty on board his Majesty's Navy, that the like noble and heroic spirit may there predominate and reign for ever.

1st. Might not some honorary badge of distinction be properly conferred upon every officer, seaman, or marine, who has signalized himself on any particular occasion? Praise is due to them for their great courage and bravery, and cowardice is seldom or never known. But when an opportunity has offered, of performing some extraordinary piece of service, it may be in action against the enemy, or, perhaps, whilst in imminent danger, they have saved the lives of others, or by great and uncommon exertion, have contributed highly to the preservation of their own, or any other ship. Surely such men are deserving some mark of distinction. The thanks of the nation, given by the representatives of a great and free people, are very flattering to every one who is conscious of deserving their merited applause and approbation. Yet we beg leave to think what we have humbly proposed, would prove more lasting and permanent proofs of the high approbation of their King and Parliament. Because such trophies, tho' of

of small intrinsic value, would be held in the highest estimation, and naturally animate and influence others in the navy to follow their undaunted example. These medals would become family pieces, and would most assuredly be carefully transmitted from father to son.

The noble actions of our progenitors and forefathers, raise a similar ardour and desire to imitate their valour and prowess. This is observable in great families who have risen to eminence and distinction by the heroic actions of their founders.— Might not honorary badges, although they did not bring wealth or riches in their train, have a happy and good effect upon the lower orders in society? When children, yet unborn, come to see these distinctions so honourably acquired by their forefathers, who fought and bled in their King and Country's cause, and in support of our most excellent Constitution and form of Government, would they not act the most infamous part imaginable, should they do otherwise? They must abhor themselves; and their progenitors, of the above description, would rise up in judgment against them.

In opposition to this proposed plan of extending honorary marks of distinction to the inferior officers, seamen, and others in the navy, who may remarkably signalize themselves; it may be said, such distinction would create a jealousy among our seamen; because,

because, some might consider themselves neglected in the distribution; and others, think themselves better entitled, than those upon whom they were conferred. In answer to such observations, we may reply, that so far as we can understand, the nations who have been accustomed to a similar practice, have never experienced any inconvenience arising from it. Under the old French monarchy this was the case, whatever may be the practice of their new-fangled government. The Russian sailors, who have eminently distinguished themselves, wear them to a man. Such marks of distinction have been very wisely adopted by his Majesty; and gold medals gratuitously conferred upon his noble Admirals, and gallant Captains. Why might not silver, or ivory ones, be bestowed upon those of inferior order, and lower rank, by whose aid and assistance, such high honours have been so deservedly acquired.

Every good heart rejoices to behold our most gracious Sovereign, who is the fountain of honour, conferring on his servants of high rank, and distinguished merit, for their important services, the high honours, titles, and distinctions vested in him. At the same time, there are officers, not a few in our service, who we may reasonably presume, would have equally well acquitted themselves in the like arduous situations, had they been favoured with a similar opportunity. They can behold, without
envy,

envy, their brother-officers wearing their medals, and enjoying their well earned pensions and titles, bestowed on them by our gracious Sovereign, and a generous Public.

We will hazard an opinion from our acquaintance with the navy, that a plan, such as the one we propose, might have its benefit and advantage. Why not encourage our hardy veterans, whether seamen or marines, as well as other nations do those belonging to them? The good effects would not fail to follow, and the trifling expence defrayed out of the public purse, would be amply compensated.

Again, to encourage our seamen, and others in the navy, who have been four, five, or six years in the service, might not twenty or thirty thousand able and ordinary seamen, be registered as volunteers with a half pay or pension, or retaining fee, call it which you please, upon the conclusion of the war, to serve on board guard-ships, or in merchant vessels employed in the home, Baltic, or coasting trade in time of peace? Might not petty officers, such as midshipmen, be allowed a certain sum annually, as half-pay, to keep them connected with the navy, and as a reward for past services? On the breaking out of a war, would it not be a wise scheme, when there was a want of midshipmen who can do their duty, to allow merchant service to pass for half of what it does in the navy; or two years

at

at sea in a merchant trading vessel in peaceable times, be allowed as if a young man of learning and merit had been one year in his Majesty's sea-service, and so in proportion; still not suffering them to pass for lieutenants, till they have done full two years midshipman's duty on board a ship of war? Sure we are, masters and mates of merchants vessels, who had youth and spirit, would not suffer their country to go without their services, when needful, upon finding such encouragement.

Young gentlemen destined for the navy, who have been educated at a marine academy, in all the different branches of education suitable to their profession; and all others who have served six years complete according to the present regulations, be admitted to pass for lieutenants at twenty years of age. We are no friends to innovation, though we think the length of servitude might be reduced in the navy. Many send their children by far too young on board a ship, hence they are apt to lose, what little learning they had previously acquired, unless there is an able and assiduous schoolmaster to make up the deficiency. But the interruptions and avocations are so many and various, that we would recommend to those parents in genteel circumstances to give their sons, whose genius and disposition incline them to the sea-service, a liberal education under their own eye, suited to the line for which they intend them. Besides a tolerable acquaintance

acquaintance with classical and historical knowledge by the age of fifteen; they might acquire also an acquaintance with geography, mathematics, navigation, and astronomy, which studies they ought to pursue afterwards to a greater length, to become distinguished and eminent in their profession; nay, if they were even this age, and all the time preparing for the navy. We suppose even five years constantly at sea with such qualifications, are much preferable even to eight in the present mode.

For the further encouragement of the sea-service, and for raising an emulation and ardour among all ranks in the navy, we would recommend abridged accounts, and narratives of the splendid victories acquired by British valour, both by sea and land. Let copies of these achievements, whether in prose or verse, particularly the latter, be dispersed through the army and navy of Great Britain. Our own feelings will best justify the wisdom of such a proposal, better than any thing we can say upon the subject. Do not emotions spring up within our bosoms superior to those on ordinary occasions, when we hear of grand and heroic exploits, such as sieges and battles, and deeds of a like nature? Who among us would not wish to emulate the glory of our heroes, princes, and great men? It is well known, that narratives of bold intrepid actions, expressed in proper language, tend to kindle and inspire similar affections, desires, and passions.

In

In conjunction with well told narrations of the kind we are recommending, the best martial songs should be learned, and sung occasionally along with instrumental music, which adds very much to the life and spirit of the people in the performance of their ordinary duty on board of ship; every part of which almost is performed with fife and drum, or some other musical instrument. A band of music should be allowed each ship of the line, full and complete; even the smallest vessel in the service ought not to be without music of some kind or other.

In going into action against an enemy, martial music has the finest effect possible. It rouses and animates the ship's company; they engage with the greatest ardour imaginable. We have felt its effect on some occasions of the like nature, before the thundering cannons began to roar. This is music of a very different kind, but the other is a preparative. It is observable in fine weather, and a smooth sea, how beautiful and harmonious the music sounds in your ears; even superior to what it does on land. Besides, you can work more instantaneously upon the passions in this way, than in any other almost you can name. Of the power of music, the antients talk in rapturous strains, when they speak of Orpheus, and other bards of antiquity. Without carrying our belief so far with regard to the power of music over the human mind,

as to their being able to make the brute creation all attention, and even the trees of the forest to perform their part, which is romantic and allegorical.

We shall quote an instance to our purpose, from a source from which for any other purpose, as far as we know our own minds, we would not wish to draw. It is from the French. Few are ignorant of the wonderful effects produced upon their mad republican desperadoes, by their vocal and instrumental music, when going into battle. We have heard some of their tunes introduced into our service on shore.—The music is certainly enlivening and animating in a high degree, and might be useful in promoting our purpose, while we reprobate the sentiments as disgusting and disagreeable, and would therefore expunge them.

On the other hand, what might we not expect in a better cause, from similar martial songs and tunes, both vocal and instrumental, containing loyal and heroic sentiments? We are fully satisfied they would have the happiest influence on the hearts of our troops both by sea and land. Hence some of our old ballads are still in repute, and sung with great glee both by sailors and soldiers; and they will ever remain reputable, and be admired, while there is a martial spirit in Britain, and a taste for valiant and noble actions.

Again; we cannot but imagine that the indulging a certain number of the married people to carry their wives to sea, even in war-times, would be productive of no harm, but real good to the service.—Not only so, but let them be borne upon the ship's books, and victualled. The married women to remain on board not less than three or four months at a time; and others to succeed them in the same way, and upon a similar footing, that there may be no complaint of partiality or injustice, but all the married people in the navy treated alike, as far as the good of the service will admit; and it should be considered that such make excellent nurses for the sick on board of ships. They treat them with a more lenient, tender, and gentle hand, than men can do. In case of battle, as surgeons assistants in attending the wounded, and ministering to their necessities and wants, we have seen their usefulness, and admired their cool and steady behaviour.—The advantage of encouraging married women by allowing them provision in the above-mentioned way, and for the purposes proposed, would be amply compensated by their usefulness, while the additional expense would be trifling to the country. We are sensible the adoption of such a scheme would be countenanced and approved by many respectable characters, and of long experience in the service.

We

We come now to fill up this essay, by recommending a matter of importance to the attention of every well-wisher to the good of his Majesty's service; that is, the necessity and propriety of every ship of the line, and indeed every ship of war, carrying a *Chaplain*. This is an object of much more importance than is generally believed by an unthinking irreligious generation. And we are certain the British service runs greater risk of being ruined by the infidelity and wickedness of those who would make us believe the exercises of religion are of little or no importance on ship-board, than any cause whatever. Allow us to add, wherever religious worship is altogether neglected, the Sabbath profaned, and Christianity disregarded, as laying mankind under unnecessary restraints; there the torrent of vice will flow with a rapid course, which the severity of martial law will not be able to controul. It is a known fact, that our political and religious existence, as a community and state, are closely and intimately connected.—Would you then wish both to be permanent? Cause religious principles to be instilled into the minds of the people, and the practice of virtue, and every social duty, sanctioned by the authority of Divine Revelation. This is the strongest tie you can lay upon human nature; and where this loses its effect, the laws of man will have but small influence to bind them to the faithful discharge of their duty to their King and Country. That steadfastness may be promoted, and the wished-

for effects duly secured, a chaplain in the navy should exemplify the duties he recommends to his flock, by the sobriety, decency, and regularity of his own private conduct. It is not enough to read prayers, and to preach with elegance and grace to his audience on the Lord's day, if he takes the name of God in vain, makes two free with his cup, and employs much of his leisure hours, through the week, at cards or dice. But I trust there are few of this character throughout the whole British navy. If there were but one, he ought to be removed elsewhere, till he learns to demean himself more suitable to his profession and character.

They, of this sacred profession, ought to be supported and encouraged as their religious services, and their exemplary piety, will have its influence upon the rude and thoughtless tar, more perhaps than will be allowed by the vicious and profane, who have studied to divest themselves of all religious sentiments and impressions. Be assured, whenever the navy and army lose the sense of all religious and moral obligation, which I trust, in God, they never will; from that moment you may date the decline, and foretel, without the spirit of prophecy, the final destruction and downfall of our monarchy, and the ruin of our happy constitution, both in church and state. Such a fatal disaster might gratify, for a little, and afford an ill-natured pleasure to the seditious, discontented, and dissatisfied among us, but
yield

yield them no permanent peace, quiet, or enjoyment. For in the general mass of confusion, massacre, and devastation that would ensue, they would be plunged in misery and destruction, along with others of very different political principles and sentiments.

We therefore consider the clergy as a valuable class in society, and as having or possessing extensive influence in this respect. We can discover their utility to the people under their charge, whether they pursue their amusements, their callings, or any laudable profession; or whether they are on board a ship, in the camp, at home, or abroad. A navy, or army chaplain, with all the disadvantages that attend the former, will always command respect, and prove beneficial when they are irreproachable. How careful ought every one of them to be, that no stigma or stain be brought upon the cloth, by any foolish, imprudent, or wicked action.—When any such have given sufficient proof of their decent and good behaviour in the service, why not let them be preferred to a *living*, that they may finish their peregrinations in retirement and usefulness, amongst their fellow Christians, after being tossed through the world, or beating the seas.

It is true, the faithful minister of Jesus Christ, though neglected here by the men of this world, will not lose his future reward. In poverty, and in obscurity, perhaps, he goes on doing his duty, and en-

joys his pittance, though scanty, and his meal, though frugal, with a cheerful mind, and a quiet conscience. He sets a good example to his flock and family, teaching them the way to heaven, by walking himself in the right path, which leads thereto. He lives contented, and dies happy, in the full assurance of eternal life. His children after him tread in his footsteps, and often emerge from the obscurity in which they were born, by means of a virtuous and liberal education, the best portion he could bestow upon them, and, by the blessing of God, upon their honest endeavours. This is consoling, and comforting to the heart of every wise and good man.—The reflection, that he has not run in vain, nor laboured in vain, is pleasing to the mind of him who rises superior to the smiles of prosperity, or the frowns of adversity. Whatever may be his professional lot in life, he considers it as the appointment of Providence, and the discharge of its several duties, as what God chiefly requires of him, thereby to fit and prepare him for the enjoyment of a better and more durable inheritance. Surely a clergyman of this blessed temper and disposition, will be an ornament to his profession.—He will not look up with envy to his superiors who may be dignified, and elevated above him in the church-militant here on earth—he looks for his reward in the church-triumphant in heaven. Of this hope and expectation he shall not be disappointed; for faithful is *He* who hath promised.

Let

Let every chaplain be careful to gain the approbation of those with whom he lives, both high and low, on board or ashore; let him keep a good conscience; let him seek to obtain the Divine approbation especially; then, as to externals, he need give himself but little concern:—A small portion, with the blessing of God, is preferable to great riches.

To the honour of the present amiable Lord High Chancellor of Great Britain, be it mentioned, his Lordship's preferring military and naval chaplains, who have served with applause and approbation. This is an antient practice, now very properly revived, without any reflection on those of the same profession by their merit through other channels. Surely they who serve their gracious Sovereign, are entitled to his Majesty's protection and patronage. He has never left them destitute who have served in the navy four years in war times, under a pendant. Having a just sense of the high worth and value of religion as a pious Christian, neither in his reign, which we pray may be long and prosperous, nor in any succeeding one, will, we trust, the navy and army of Great Britain go without naval and military chaplains of character and respectability. The saving that would accrue to the nation would be trifling; and the withholding the regular discharge of religious worship, and the observance of the Lord's day, as it has always been observed in the service, would soon efface, it is to be feared, all religious sentiments and

obligations from the minds both of sailor and soldier.—What would be the fatal consequence, we cannot mention without sorrow ; we dread the worst. —The consequences would prove fatal to the British empire, which has hitherto withstood French impiety and democracy. This will ever be the case, while the servants of our King and Country, and the nation at large, venerate Christianity, and obey its sacred precepts. Then we shall flourish for ages and generations in spite of our virulent and insidious enemies.—Yea, Great Britain shall shine illustrious and resplendent, while sun and moon endure.

ESSAY III.

Thoughts concerning the most proper foundation upon which to establish and preserve discipline, subordination, good order, and cheerful ready obedience to command, in the Royal Navy of Great Britain.

IT is by means of the observance of proper rules and regulations on board His Majesty's ships of war, that so many people huddled together in a short space, and confined within such narrow compass as the sides of a ship, live in such concord, harmony, and peace. Where there are men of such various dispositions, views, and sentiments, whose education has been slender and imperfect in many instances, and where the profligate are blended with the good. For the security of the whole, strict rules, and severe laws, have been enacted from time to time, by the wisdom of the legislature, for the proper government of those on board the fleet.

At the same time, they who live regularly and orderly at sea in such situation, feel no more hardship or inconvenience from living under martial law in the navy, than the quiet, peaceable, and

loyal subject does a shore, while the *habeas corpus act* is suspended. "Laws are made for the lawless and disobedient." It may be said, in the language of higher authority than that of man, *even of the navy*, which many ignorant weak people suppose a hell afloat, a sink of corruption and iniquity.— No man will harm you, if ye are followers of that which is good. If they do, they will feel the cost, and smart for their folly.

The code of laws enacted for the use of His Majesty's ships, commonly called the *Articles of War*, are an excellent collection of salutary wise rules, sanctioned by the authority of Parliament, and the penalty for their transgression left at the discretion of the captain or commanding officer in every ship; or in case of any heinous offence, to the sentence of a *Court Martial*, who can inflict death, or such punishment as they think proper.

When lenity or forgiveness has no effect upon the culprit after the first or second transgression of the same kind, he is brought to the gang-way, and the article or articles read to the ship's company, that every one may see the justice of the punishment, which is inflicted in the captain's presence, and that of the officers: And as all hands are called, or rather piped by one of the boatswain's mates on such occasions, it is absolutely necessary to enforce a strict observance of these laws, the due obedience

obedience to which is no hardship. They require that to be done on the one hand, or avoided on the other, which is for their own good, and all those who sail with them in the same ship. But all human laws extend only to the external conduct, and the outward behaviour; and the fear and dread of punishment from earthly rulers, no doubt, has its weight and influence, though not sufficient to bind mankind to their duty. In some cases the laws of the land may be evaded; in others, violated with impunity. Some times great crimes have been perpetrated, and the authors never discovered.

Bad as the world is, we must acknowledge, there is still a sense of moral rectitude to be found among mankind. They can readily distinguish between good and evil, right and wrong, virtue and vice. But the difficulty lies in not having wisdom or inclination to practise what they know. Such is the depravity and perversity of our nature; such is the blind impulse of irregular passion, and unhallowed desire. Hence human laws, the wisest and best, have been wofully abused and trampled upon by thousands of mankind. The most terrible punishments inflicted by the most arbitrary governments in this world, have not been able to command an uniform obedience to their laws. Nay the sanctions of the Divine Law, which extend beyond this life to eternity, fail in commanding that universal obedience, which their nature and consequences require.

What

What shall we say of the blindness of multitudes, and their infatuation? This can only be attributed to their incredulity, and unbelief; to their total want of faith of what is revealed from heaven for their belief, and obedience. They are even worse than the arch impostor, and deceiver of souls, and his emissaries, who believe and tremble.

Attentions to the great doctrines of natural religion, would go a vast way to produce a remedy for this dreadful disease.—We need no proof that there is a God, a Providence, and a future State.—The light of nature teaches thus much. Surely the Deist, much more the true Christian, will allow that the best foundation upon which to establish all obligation, religious, moral, and divine, is the Scripture doctrine of future rewards and punishments.

Besides, none who has been taught to read, need to plead ignorance. The Board for propagating Christian knowledge, in conjunction with the Bible Society in London, have generously spread the gospel through our navy and army.—To their honor be it mentioned.

The Bible, together with the Seaman's Monitor, have been amply spread with great benefit to the service; together with some other small religious Tracts:—all tending to teach the servants of their King and Country the several branches of their
Christian

Christian duty; together with a suitable deportment in their respective stations, which God in his Providence hath been pleased to assign them. The well disposed men in the navy, of which there are a very great number, read them with pleasure.— They continue a sense of religion upon their minds; attend divine worship on board with regularity and attention; and are quiet, peaceable, orderly, and well behaved. Such are esteemed by their officers, and brought forward in the service as circumstances will admit, and according to their qualifications.

Besides, the obligations of Christianity, which all men who fear God most assuredly will respect, as they value their eternal state and condition. What encouragement have seamen in the navy to persevere in the honourable defence of the British empire, in times like the present, when our very existence as a great, a free, and an independent people, is threatened to be wrested from us, by the insatiable ambition of a democratic Directory in France. Every brave sailor will spurn at the idea of yielding dishonourably to our enemies, who would ruin us for ever. While a grateful country affords such pay and provision to her servants; while she gives a gratuity for the loss of the smallest member of the body sustained in the service; while she holds up a comfortable asylum for old age; where is the loyal subject, the brave man who loves his king and country, his parents, relations, wife and children,
family,

family, and friends, who would not protect and defend them at the hazard of his own life? Nay, who would not cheerfully shed the last drop of his blood in so honourable, so just, and so good a cause?

These are considerations which will have their influence upon the most thoughtless at times, and lead them to the willing performance of their duty, animated by better motives than the fear or dread of punishment. There may be a few, and we believe but a very few, who act from no other principle than fear, which is truly a slavish one. Punishments, however necessary, extend to a very few, and these are the lowest, the most worthless and graceless of a ship's company. They have themselves to blame; for no officer, we know, ever punished to gratify any humour of his own, or merely for the sake of punishing. This conduct is repugnant to any practice we ever heard or saw in the navy. Its falsity and absurdity need no refutation. Thoughtless, foolish, and inconsiderate young men, given to vice, must be restrained by *Martial Law*. This is as beneficial to themselves, and as requisite to keep them from doing harm, as it is advantageous to those around them. But why the necessity, some one may say, of such strict discipline in the navy? It is obvious to those who are acquainted with the navy where the defect lies.

The difficulty of manning the ships of war on any sudden emergency, or even after there are large fleets at sea, when numbers and strength can be procured, character must be overlooked; although there is an apparent disadvantage, and a glaring evil which must occur to every reflecting mind; namely, the sending what we call jail birds, and the very off-scourings of society, so to speak, on board the ships of war. It is impossible to preserve the good and bad from blending, and mixing, and holding intercourse one with another. What may be expected often happens;—the vicious and ill disposed are far more successful in gaining proselytes to their cause, than the virtuous and well disposed. And considering the soil such have to work upon, the harvest may be thought will be very abundant, were not they awed and kept in order by proper discipline; the reasonableness and necessity of which, from this short sketch, none, we imagine, will deny. If it could be avoided, none such ought to be sent afloat: such are the dangerous consequences that may ensue from their sowing the seeds of vice and immorality among those with whom they converse. In short, no person who is found to be an unworthy improper member of society on land, is fit to be sent to sea.—Send him any where, rather than into a king's ship.

One may alledge, there they can best be looked after—and as they range within a narrow compass
their

their evil deeds can be more easily detected, and more immediately punished. But where is the generosity—where is the respect to the navy, to make it a prison to the worthless part of the community, and its worthy officers, as it were, the *jailors*. Besides, they do much more harm than good, and are a nuisance and plague on board of ship.

To remedy this obvious inconvenience, every parish should afford their proportion of seamen and landmen, as the wisdom of government may think proper, upon the beginning of a war. High bounties should be given to prime seamen; a smaller to those who can only be rated ordinary; and smaller still to landmen.

The evils that have attended the introduction of quota men, with high bounties, this war into the navy, are too well known to need any comment; it will be wisdom to guard against the like practice in future. We have seen the many inducements seamen enjoy besides their prize-money, which sometimes amounts to a considerable sum. Nay, I will maintain, that a seaman's condition in war-times, is preferable, in a man of war, to the merchant service. Though their pay may be somewhat smaller, which ought not to be the case, for the merchants should never give more wages than are allowed in His Majesty's service; notwithstanding, we say, considering

sidering it is more permanent than that of the other.

After a voyage, the money earned is all gone before another is undertaken in the merchant service; whereas in the King's service it always goes on, though a seaman should have the misfortune to be taken or cast away. Hence in the American war, more money was earned, and the seamen who continued throughout, were in better circumstances at its termination, than those who run from their ships, tempted with the view of high wages.—This is a matter of fact, the truth of which we can vouch by undoubted testimony. The very people afterwards acknowledged their folly, and the injury they did themselves, as well as the service, by basely and wickedly deserting it.

Strong as the encouragements are in the navy, and binding in every respect; yet still the value of the sanctions Christianity lays us under, must be universally allowed. What is any class of men without a sense of religious and moral obligation? such would be worse than the irrational and brute creation.

There are inconveniences of some kind or other, which attend every condition in life. The mariner of course has his share; and from the unstable element upon which he lives, besides the dangers of the

sea, the enemy, and the like, his portion is none of the smallest in this respect. But what so proper, what so likely to reconcile him to every hardship, as the motives of religion?—This soothes the breast of the good, and alleviates the pressures and burdens of life. It reconciles the poor, the afflicted, and distressed, to their lot and condition, however mean and obscure. Let them do their duty, and persevere unto the end in well doing; and their great Lord and Master will abundantly compensate them for all their troubles and toils.

If the ill-grounded idea, and persuasion, were to prevail and predominate, that the present life is the whole of our existence; and that there shall be no discrimination hereafter between the righteous and the wicked, the good and the bad; then mankind would be loosened from all ties religious, moral, and divine; then death would be, what the impious foolishly imagine, *an eternal sleep*. What a chaos would this world become; life would not be worth the having.—There would be no comfort here, nor hope hereafter;—If this be the sole state of existence, and there be no hope of reward, no fear of punishment beyond the narrow limits of mortality?—The inferior orders of society, without restraint, would soon be corrupted, and misled by designing men, who wish to throw every thing into confusion, and to rise upon the ruins of their country. If they had no account to give for their present

sent conduct, the worst consequences might be dreaded to civil society. They might soon be tempted to lay hold upon what was not their own, and to appropriate the wealth of the rich to their own purposes, as in a neighbouring country, where such damnable doctrines have gained the ascendancy. The violence, robbery, and oppression, and the destruction of life and property among all the higher orders would ensue, as unjust and unreasonable, as flagrant and atrocious.

In short, whatever modern sceptic philosophers may allege, the fear of man will be very inadequate to bind subjects to their allegiance, or mankind in general, to render a due obedience to lawful authority; where they have no fear of God, no sense of divine Providence, no belief of future rewards and punishments. Persons inimical to religion, who scoff and make a mock of sin, are undeserving of any trust or confidence. What a certain philosopher said of old, deserves to be recorded in indelible characters :—" Were I a servant, said he, let a religious man be my master, let him be the owner of my house, the companion of my table, and the keeper of my secrets; let him sail in the same ship with me; let him fight the enemy with me; let him witness my death, and be the guardian of those I leave behind me." This great and good man will rise up at the last day in condemnation against not a few of our modern new
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light

light philosophers, who in justice and propriety may be stiled *darkness*.

Were it practicable to supply men sufficient for the whole navy of England, whose actions were chiefly guided by the rules and precepts of Christianity, they would do great credit to his Majesty's service. In perilous and dangerous situations, and in every hazardous undertaking, they are the most to be depended upon. A wicked man may be fool-hardy, but never truly brave. One of a profligate graceless conversation, however much he may brave danger, and set death at defiance, is very apt to shrink, and prove timid when the critical moment approaches. They fly to God for protection; they implore his mercy, and beg for succour from his invisible hand, when all human aid and assistance fail. But how ashamed must they be to look up to him in their adversity, whom they neglected and forgot in their prosperous and better days. To reflect upon a former mispent life; when scarce a moment is left for repentance, and to make peace with heaven, must be galling and mortifying beyond description. Without an approving conscience, and the well grounded hope of mercy, how forlorn must be the case of any one standing upon the verge of eternity, and just about to be launched into the great abyss? The natural fears and apprehensions congenial to the mind of man, and which are implanted in our bosoms for wise and good purposes, will

will recur in spite of every effort to stifle all fears and apprehensions of futurity. Hardened indeed must that sinner be, when at the point of death, with all his senses and faculties in their full use and exercise, who is devoid of every fear and apprehension of an after reckoning, and of a judgment to come. For the honour of human nature, few examples of such wretched depravity, and want of the moral sense, are to be found among us.

The thought of an hereafter, how it is to be with the soul, when our frail cottages of clay crumble into dust, frequently employ the sober serious attention of the well-disposed in their cool hours, and in their retirement from its business and amusements. Such make death familiar to their minds by meditation upon an event so momentous and important, and especially by an habitual serious preparation for it. While he exercises a lively faith in the Divine Mercy, as promulgated in the gospel, his life has been stained with no enormous sin; and he can reflect, with pleasure, upon many an act of charity and mercy unknown to the world. This will cheer his mind even in the worst of times, and reconcile him to his lot. Hence he is firmly persuaded, that when the awful moment arrives of shutting his eyes on all terrestrial enjoyments, his soul, the immaterial part, shall enter upon the possession of a better inheritance than this world can afford; while the corruptible

ruptible part, or as it is emphatically stiled, *his flesh also shall rest in hope.*

Suffer us therefore earnestly to recommend the cultivation of a like temper and disposition to all who, under God, have the honour to serve, as Great Britain's protectors and defenders, against a graceless and merciless foe.—Sure we are; they will thereby become *invincible*. They will insure the protection of Providence, and the blessing of heaven, which will inevitably render them prosperous and successful. Hereby Britain's floating castles shall roll for ever triumphant o'er the main, together with the unrivalled empire of the wide extended ocean.—Her commerce, great and extended as it most certainly is, shall increase far beyond any present calculation, with a safety and security heretofore almost unknown.

To remotest ages may the British flag fly triumphant in every quarter of the globe. May our valiant sons of Neptune display their powerful trident with glory and success, when either the safety of our happy island, the defence of the empire at large, or the protection of its wide extended commerce, require British courage to shine.

May our brave seamen stand forth on the ocean, their own element, in all succeeding ages and generations,

nerations, with the like superlative conduct, magnanimity, and valour, which are so resplendent at this very moment. May Britain's sun never set till the last day dawns.—May she never be without such gallant *admirals, captains, officers, and people*, both *seamen and marines*, to maintain her glory, and make her respected by every maritime power.—May they, conscious of her vast superiority, and naval strength, pay her homage wherever they meet.—May equitable and fair dealing be the rule of her procedure, both in war and peace.—May she never draw the sword, but in case of inevitable necessity.—May insatiable ambition be for ever banished from her councils, and honour and honesty guide both the statesman and merchant.

When her lawful, just, rights, and privileges are infringed by the fraud or ambition of surrounding nations who hate and envy her boundless prosperity, may she never want such intrepid, noble defenders of all ranks, as we now have, who glory in protecting and defending our King and Country's cause, and in exalting the national prosperity and happiness. May the like noble and heroic sentiments pervade every bold British soldier and sailor !

May all ranks, whether in or out of the service, be disposed firmly to maintain their allegiance at all times, and at all seasons. May they act with one

soul and one spirit, against every foe, whether foreign or domestic. May the antient fabric of the British Constitution, and the honour and dignity of His Majesty's Crown and Kingdoms, remain inviolated for ever.

ESSAY

May all ranks, whether in the out of the exterior, be disposed firmly to maintain their allegiance as all times, and at all seasons. May they act with one

ESSAY IV.

An Enquiry, whether any thing at present like a permanent and lasting Peace can be made with the French Directory, consistently with the honour, dignity, and preservation, of the British Constitution, and Form of Government.

WHEN the temper, conduct, and procedure of the leaders among our inveterate enemies, are dispassionately considered, a reply must be given in the negative. While every quiet and peaceable subject wishes to see an honourable and speedy termination put to the horrors of war; yet the idea of unconditional submission to the mandates of a French Directory, must be abhorrent to the thought of every loyal citizen, and inhabitant of Great Britain. Sooner come death than the yoke of bondage, will he say; who would not defend his family, and fire side, or in antient language, fight *pro aris et focis*?

The rapacious, greedy miscreants, look over the British Channel, and in imagination, devour the wealth and riches of this country, upon which they eagerly thirst to lay their deadly fangs. Their hellish

lish machinations are deep laid against us. They envy from the very bottom of their hearts, our vast commerce and prosperity, together with the great influx of wealth from all corners of the world. This is the main spring of their mortal antipathy against us. It matters not to them whether our form of Government was Monarchical, Republican, or Aristocratical—*Delenda est Carthago*—Or, in other words, destroy London, the great mart of the world, and remove it to Paris, and make all nations Republics, whatever their present form may now be, and however happy the natives; and *France* the center of the whole. What mad insatiable ambition! They mean to overturn the present constitution of things in every part of the world; and to substitute an atheistical democratic form in its place, under the pretence of giving freedom and liberty every where they go. None but an ignoramus can be unacquainted with their tyranny and despotism. That nation and people must be senseless indeed, who can any longer be duped by their arch craft and cunning. None but the grand Deceiver, and his emissaries, could be guilty of such unexampled hypocrisy, and deep dissimulation. It is strange there can be a person in Britain of any reading, or information, that can be ignorant of these things, and still professes to doubt, or disbelieve them. Ah such blindness and infatuation! Will ye not open your eyes till your country is overwhelmed, and yourselves buried in its ruins? Why such supineness and infatuation?

infatuation? Can ye expect any benefit or blessing from murderers, from destroyers, from enemies both of God and man? Whatever ye may think just now, they will never rest satisfied, till they endeavour to make Great Britain an *appendage of France*. When they have executed their wicked plots against the several powers and Princes upon the Continent, which they have near accomplished; then they will bend all their force against Great Britain, unless the Emperor of Germany, and the King of Prussia, awaken from their lethargy. But if they sleep on, they most assuredly may expect to smart in their turn for their egregious folly and madness. It can be called nothing else, which can lead any Crowned Head in Europe not to join in a general confederacy against them. What wretched policy in these powers to suffer the French to dispossess the Kings of Naples and Sardinia, and subjugate their territories, and plunder their cities? Is it not strengthening the hands of despotism, and furnishing them with means of spreading their cruel domination? May God himself, awaken the continental powers ere it be too late, to see their danger, and in time adopt proper measures to prevent their ruin, which most certainly would follow that of other countries. It requires no great depth of judgment or penetration to foresee, that the wild Republican System of France, which has neither sense nor wisdom in it, nor honor nor honesty, must be dissolved, before the people in that unhappy country enjoy any rational liberty themselves, or the
security

security of Europe obtained. There never was such a baseless system of civil polity contrived since the creation of the world, without one single grain either of morality or religion in its composition. A man must be a stranger to human nature, who can suppose such a system can subsist without the most despotic rule. In such a situation, terror must be the order of the day. Hence it is well known, that the inhabitants of France are kept in the most abject submission. Resistance to the most arbitrary mandate of an unprincipled Directory, would only expose to the confiscation of property, and the guillotine, that engine of depotism and cruelty.

In what a wretched condition must that country be, where there is no religion, no law, no government, that you can properly call so? Rouse, ye French, if ye have any remaining spirit, and throw aside the yoke of despotism. Avow your native sentiments of love for your Grand Monarch, and revive religion, and the exercise of public worship. Let not the black catalogue of vices laid to your charge, stain your reputation any longer. Let a change of men and manners take place among you; and the power of governing revert to the hands of those from whom it was cruelly and unjustly wrested.

Till this wished-for period arrives, of such immense consequence not only to the tranquility of the
British

British Empire, of the several kingdoms in Europe; but, also, of all the world. No secure, no permanent peace, can be made with the *French Directory*. For the following substantial and good reasons will put this matter beyond a doubt, should any such still remain, with a few, who, we fear, do not chuse to acknowledge their belief, even though they could not deny facts, or controvert them.

Look at the conduct of the Directory to the neutral powers. Have the French kept faith with them? by no means. How shamefully and basely have they used the *Swiss Cantons*, who maintained a very strict neutrality? This gross breach of all honour, has stamped indelible infamy on the Directory, which they can never wipe away. It has opened the eyes of all those who are not wilfully blind to abominate their unjustifiable measures. Yea, it has excited the indignation of some among ourselves, who formerly were friendly to their cause, and filled their minds with abhorrence and detestation.

In like manner, they broke with the Ottoman Porte, set sail for Egypt, and without provocation, attacked one of the richest and finest provinces of that great Empire. The Grand Seignor has exposed this most iniquitous, and flagrant aggression, by a spirited manifesto, or declaration, expressed in nervous and strong language, reprobating their base and

and unjustifiable proceedings. Such as must fill every heart with an honest indignation, against villainy the most unprecedented and horrible. In the first attempt they have made, they have suffered much in their army, and fleet. The destruction of the latter, would in all probability draw in its train, the total overwhelm of the former. However big the Directory and their friends, may talk on this subject, they feel sore, and cannot conceal their loss.

How ungratefully, also, have the American Colonies been treated by their piratical vessels on the high seas? Surely they cannot have already forgot how America, in the year 1795, sent them a large supply of warlike stores, and provisions of all sorts, when France was in a state of starvation? In return for their generosity and kindness, without which aid they must infallibly have yielded and given up their wild scheme of Republicanism. What have they done? Why upon the most trivial pretence they have seized their merchant ships, and confiscated them. Some times, we have heard from good authority, they have unloaded, and disposed some of their cargoes, without the shadow of a condemnation. Can there exist in any state, which pretends to be civilized, such atrocious and infamous conduct? Enquire at *Nantes*, one of their maritime ports, and you will find it was practised in the year 1796.

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The further baseness of the Directory can only be equalled by its members requesting a *douceur* for themselves from the American Envoys; and then a loan for the Republic, as the price of peace: which, with a wisdom and spirit becoming themselves, the United States of America, in Congress assembled, have resisted with indignation and contempt. They very judiciously have preferred hazarding a war, rather than a patched up peace, which, the present Directory, or their successors, might violate when they pleased. We shall soon see these rising States acting offensively, and possessing themselves of the French West India territories, which will highly contribute to their future wealth, and aggrandizement.

To be satisfied of the danger of French manners and practices, and their hypocritical professions of friendship to those states which they have not already subjugated; observe further, the miseries, distresses, and discontents of what they call the *Batavian Republic*. By which we mean the Seven United Provinces; or the States of Holland. Were not the Dutch once a great, free, independent, and flourishing people—a Republic with the Prince of Orange at their head. Behold them now humbled to the very dust by the French, who have usurped all the power into their own hands. The creatures of the Directory there do just as they please. French fraternity has excited much discontent among them; and the repeated requisitions have stripped them of their loose cash.

While

While the British fleet has given theirs a deadly blow, which will not soon be forgotten; while their trade and commerce are almost annihilated. All these miseries the Dutch have brought upon themselves by deserting Britain in the hour of danger, and, when it was in their power, by combining their forces to have checked and repelled the French arms, and to have driven them back with disgrace. The Dutch almost to a man, who is not in the pay of the Directory, must long ere now have been sensible of the folly of their conduct. We should not be surprised to see them soon making some vigorous effort to emerge out of their dreadful disagreeable situation, into which they have plunged themselves. Without Great Britain, they cannot exist as a commercial people. What have they not lost in the East and West Indies? What number of trading vessels, which formerly carried on their traffick East and West, South and North—no ship of theirs is now to be seen in this way. They are deprived of the subterfuge of using neutral colours; and their men of war are unable to protect them. O, ye Dutch! how poor, beggarly, and wretched, have ye become within these few years, in consequence of French liberty and fraternity? They have made very free with your purses, which they have near drained. And you have very compassionate brethren to condole with you in your affliction, who look upon your country as their own, and treat you accordingly. Let Holland prove a beacon to Britain—we have
numerous

numerous examples; and, we trust, there is spirit and vigour in the nation to maintain our independence, notwithstanding all the power of France.

We hear of much discontent in the interior of France, and we believe it; can it be otherwise where there is oppression, and violence, and despotism, ten times more severe than ever was exercised by Lewis XIV. or any other of their most despotic Princes. People of all ranks and conditions, are forced to join their armies, when the requisitions are made. There are no recruiting parties in France, but the strictest compulsory measures put in execution to fill up their regiments; neither do requisitions which prevail there, admit of substitutes, who may go voluntarily in room of those in better circumstances. Hence the respectable part among them, when they assemble in the camp, or in the field, find themselves in *the ranks*, while they of the very lowest order, have become their commanding officers. But why mention these things, it may be said, when such procedure is perfectly consonant with their admired system of liberty and equality? It may be so; sure we are, in actual service, this total departure from all regard to external rank and condition, in society, will neither be found pleasant nor agreeable. Neither can a man lose these ideas all at once; there must be a considerable time before he forgets his respectability and consequence, which follow riches and opulence, as naturally as light flows from the sun. To the
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very meanest of the people, this levelling system must be very flattering; and they have most profited by its adoption; while the highest ranks have suffered prodigiously. None such are known in France; all are dubbed Citizens, and, many a worthless citizen have they among them. Not only in their own country disgust and discontent prevail; but in Brabant and Flanders the people are in arms, and in a state of revolt. It is to be feared they will not be able to emancipate themselves unless aided and assisted. Their proceedings plainly shew how much they are harrassed, and how little they have gained by obtaining French masters. The little finger of the Directory, so to speak, is heavier than the whole hand of the Emperor. These wretched inhabitants of a fertile rich country, are groaning under their heavy oppression. In short, there is a general discontent prevailing in all those places where their new organizations have been imposed. Independent States which they have subjugated, and transformed into Republics, do not seem to be generally relished. But they have crammed down their new constitutions by force, and made the natives pay dear for what the French call *liberty*, but they themselves, *slavery*. Where such changes in their government have taken place, whether in Rome, Italy, the Netherlands, or among the Swiss, discontent and disaffection universally prevail. Had the several conquered kingdoms and states, the power, as they have the inclination, they

they would instantly throw off the yoke of servitude and oppression.

It is dreadful to think of the conquests on land, made by the French Republic. They threaten to overturn the existing Governments of all Europe; not only so, but they wish to plunder and pillage all the nations upon earth. Such is their imperious overbearing spirit, their exorbitant avarice, and insatiable ambition. Besides, their perfidy and treachery are well known, and their dire effects severely experienced, by those who have been duped and deceived by them. Whatever some who are ignorant and unacquainted with democracy may suppose; or, whatever they who are friendly to its cause may say to the contrary; yet, be assured, democratic freedom is in the exercise, *cruel despotism*; far more grievous, and hard to be borne, than the most despotic prince exercises any where in christendom.

Shall Great Britain be tempted by any delusion, or driven by necessity to any conditions of peace the French Directory may think proper to dictate? Heaven forbid! If there is a British subject of this opinion, he is unworthy, mean, and despicable—a lifeless, spiritless being, who is insensible of his blessings, and does not deserve the name of an Englishman. Who can think of bartering the freedom and independence of his country for French liberty and equality?

equality? Would any person of plain sense and understanding, who has any thing to lose, who values his religious and civil privileges, intrust these to the disposal of the French, and whatever else is valuable in life? A man must be very weak, and much prejudiced, who could think seriously of committing such folly for one single moment. We would forfeit most undoubtedly these, and whatever is valuable and worthy of enjoying in life, was peace to be patched up with them on their own conditions. From our recent and brilliant successes by sea, we have no reason to dread or to fear our being compelled or forced to sue for dishonourable terms. Nay, the several grand naval victories obtained over our enemies, whether French, the Spaniards, or the Batavians, portend every thing good to ourselves and allies, and encourage to perseverance in the arduous struggle and contest in which we are now engaged, till it is honourably terminated.

However great a difference there may be in opinion with respect to who were the first aggressors at the commencement of the present war; and even granting, that by adhering to neutrality, the evils attending war might have been warded off somewhat longer by Great Britain; and whatever protestations of friendship were then made by their rulers at that time, yet how soon did they proclaim to the world, their intention of aiding the discontented in all countries. If our Cabinet at St. James's had made no exertion

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at all, what would have been the consequence? Why, the same uproar, anarchy, and confusion, would have taken place among ourselves, and we should have been overwhelmed and deluged by France.

It is nugatory and foolish to say, Administration found it proper on their own account, to precipitate and hurry on the war. What Minister in Britain ever found it easier to maintain his ground, and hold his place in war than in peace? There must be a great deal more difficulty in the former, than in the latter, at all times. When a Minister has no occasion to touch the purses of the people, but, on the contrary, to reduce their burthens, his exalted situation must be attended with much more pleasure and satisfaction to himself, in the one case, rather than in the other. We hold it therefore as a true maxim, that no wise Administration, such as ours, would ever break the peace with any neighbouring power, merely for the sake of going to war.

Involved as we are, without any fault on their part who are in power, so far as we can reasonably apprehend, there ought to be but one sentiment and opinion entertained by all, whatever their ideas originally were in regard to the war; that we must exert every nerve to get out of it the best manner we can; and cheerfully contribute every shilling required of us, to repel the French, and to humble them, and

who will never make an honourable peace with you, while they can plunder and pillage other countries to carry on the war against us. Nay, the very political existence of those who hold the reins of authority in that devoted country, rest upon no other foundation. Hence the unconditional terms they dared to avow to a British Ambassador, sent over, you will remember, and vested with sufficient powers to treat with them, and settle the terms of peace. To recollect what then passed, must fill every loyal subject with an honest and virtuous indignation against the insolence and impertinence of a French Directory. Every friend to our mild and good government—every lover of religion, virtue, and humanity, must see the necessity of prosecuting the war with vigour, till the inestimable blessing of a secure, safe, and permanent peace take place. We admire peace and amity, both publicly and privately, and will pursue the things that make for peace, on rational and fair grounds; yet we can never suppose they are friendly to real religion, or real liberty, who countenance and favour French principles and practices.

It is somewhat extraordinary, but not less true, that the greater part of your violent Democrats, who are incessantly ranting and raving about liberty, are by far the most imperious and tyrannical in their own families. Such people are by no means qualified to be vested with power and authority to be exercised
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for the public good. The use they would make of it, or more properly, the abuse, must be obvious, and apparent. Besides, Republicanism, from what we know in France, and from what we hear of their disposition who favour it, is near a kin to *atheism* and *infidelity*. Who is there of honest principles, and values our land of liberty, but must shudder at the thought? What loose reins are given to every vicious pursuit and practice in France, disgraceful to humanity? As for religion, they have scarce a vestige remaining of it. What unbridled licentiousness of manners do we hear prevailing among them, from time to time? No sacred regard or fidelity paid to the holy bands of matrimony; together with an almost universal corruption, and depravity of morals, such as never disgraced any age or nation. Sure the Almighty Ruler of the Universe will punish such iniquities as these, so flagrant and gross.

The repeated defeats and disasters that have befallen their marine, might shew the *French Directory*, there is a hand above that rules unseen. They may read in these calamities, that they have sustained the righteous displeasure of a justly offended God. Although, for wise ends and purposes unknown to us, He permits the reign of impiety and iniquity for a while, with uncontrolled sway, yet it shall not always continue. A righteous God will arise, and take vengeance upon his enemies. In the course of

Divine Providence, we may fairly infer from what has already happened, that similar causes always produce similar effects. Sooner or later, therefore, may it be expected, that in modern times, as well as in antient days, gross enormities, and flagrant wilful violations of the Divine Law, and of known duty, will draw down from Heaven, desolation and destruction upon the guilty perpetrators of iniquity, whether they be many or a few.

The Republic in France has been of no long duration, yet the most antient of the sort that we ever read or heard of, and which existed for the greatest length of time, were never so tarnished with vice, nor disgraced with such atrocities, the black catalogue of which we forbear to mention. What will be the result we may easily divine. The great Alwise Moral Ruler and Governor, will not suffer his laws to be broken and trampled upon with impunity; nor his creatures who are rational and free agents, submit continually to the exorbitant controul of those like themselves, who have usurped an unjust authority over them. Therefore, we may safely aver, that nine-tenths of the French people, would be glad to see a reformation in their *Directory*, though we are sorry to say it is not very likely to take place, they are so hardened, so obdurate, and totally lost to all sense of God and goodness.

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From these various and different views, which are both true and unexaggerated, however melancholy it is to behold a nation, once the most polished and refined, sink in a short space into a state of barbarism and irreligion, so as their rulers may be said to wage war both against Heaven and earth. Such has been, and still is, the impious, base, treacherous, and perfidious conduct of the *French Directory*. Impiety, and hypocrisy, are their habitual and daily practice. God preserve and keep us out of their clutches! Instead of paying the tenth part of our income, to defend our gracious Sovereign and his realms, ourselves, our families, and friends, and every thing near and dear to us; let us chearfully continue the same from year to year, and even more than that proportion if necessary; for were the French to lord it over us, we should very soon have nothing at all left to ourselves, or at least what we could properly call our own.

This is matter of fact; we maintain it would be the case, they may say otherways who please. Surely the whole British Empire will unite with one heart, and one mind, to maintain our independence as a great and powerful kingdom, who have more spirit, wisdom, and courage, than ever to be intimidated by the French, far less to think of submitting to the Gallic yoke. By unanimity among ourselves, and by the Divine blessing upon our laudable efforts
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in the momentous and important cause in which we are engaged, our inveterate enemies shall in time be compelled to hearken with attention to equitable and fair terms of accommodation. Short of this desirable and honourable termination of hostilities, with a bold British spirit, let us wage a perpetual warfare against them.

ESSAY V.

How far War, the scourge of Nations, may be considered allowable, and even justifiable from the examples and authority contained in Divine Revelation ?

THIS is a question of much importance, and about which mankind are divided in opinion. War, may be defined, the scourge of God for the sins of men. The princes, powers, and potentates of the earth ought to consider, very maturely, how far they act wisely, by bringing this evil upon their subjects. Such are the fatal consequences of sieges and battles, bloodshed and devastation, and other human miseries concomitant therewith. Mad insatiable ambition would sink into the dust, did they who are actuated by this infernal passion, listen to the doleful tale of the orphan, the widow, and the fatherless. Why will the ablest statesmen, and politicians of the nations not agree, and settle differences by fair discussion and strength of argument, rather than by strength of arm, and by the longest sword? Much rather, for the quiet and peace of society, let this instrument of death remain
rusty

rusty in the scabbard, till the happy period, when the nations shall beat them "into plough shares, and their spears into pruning hooks."

We look forward with an ardent, anxious wish, hope, and expectation, for the approach of so much happiness, concord, and unanimity, which will universally prevail over all the earth. Meantime, it must be expected, that wars, and rumours of wars, shall continue to be heard, as from the beginning, originating, as they ever have done; even from the interfering interests of the nations, and from their corruption and depravity. Such, indeed, are the misunderstanding and jealousy natural to great rival states, who vie with each other in extending trade and commerce, there is no great wonder to see the public peace and tranquillity frequently interrupted. Perhaps even this may be expected oftener to happen in modern than in former times, from the help of navigation, by means of which, commerce is carried on upon a much wider and extended scale, than it was possible to do antiently.— For this, and many other reasons, which is not our business to mention, we shall not be surprised, that animosity, and discord, and dissensions, will still prevail, and go on as they have done, till the Christian religion has overcome the passions of men, and taken perfect possession of their hearts.

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But let us take the world as we now find it.—
 What is to be done by the statesmen and rulers of any people, when their rights and privileges are attacked, as a great nation, and a free independent state? Should they tamely submit to every insult and injustice? Is no resistance to be made in case of aggression and real injury? There are never wanting a variety of pretences, and ostensible causes assigned, as the ground of quarrel and contention, which in truth and reality have little or no foundation. Such are wars undertaken and carried on for the purpose of aggrandizement, to gratify the wishes of the interested and ambitious. These, and such like, must be heartily reprobated by every lover of peace, and every friend of humanity.

The case however is very different with what is called a *just and necessary war*, though the evils and calamities attending all wars, are nearly similar, and equally to be lamented. But in cases of dire necessity, there most certainly will be a difference in the nature of things; yea, it is just, it is reasonable, and allowable from the laws both of God and man, to maintain and preserve our sacred and civil rights and privileges; to defend what is our own by force, and to recover what we have lost by the power of the sword drawn against our enemies.—
 “ Did not Abram (Gen. 14th chap.) pursue with his trained servants, who were three hundred and eighteen born in his own house, and smote his enemies,

enemies, and pursued them unto Hobak, which is on the left hand of Damascus? And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

Under the Jewish theocracy, when God was their king, you read of many battles, yea, and the extirpation of whole nations, by his own peculiar and chosen people of old. We can quote instances of both offensive and defensive wars carried on by them, to justify the procedure of modern nations in this respect, who go to war on just grounds, and for good reasons; for which violations of public peace, they can amply vindicate their conduct before God and man.

However much we lament and deplore the horrors and miseries of war, for whatever cause it may have been undertaken; yet if the Israelites were justifiable in what they did, even at the command of the Divine Being himself, the answer to the question, we have made the subject of this Essay, must be certainly in the affirmative.

What follows upon this subject drawn from the sacred source of Revelation, may be considered particularly addressed to those who venerate the Divine authority, and give credit to the historical parts of the Bible, as well as to what is more connected

needed with the salvation therein disclosed, and not to the selfconceited, the opinionative, and those who are wise in their own eyes, above what is written.

There are certain passages in the history of that once highly favoured people, which has given great umbrage and offence to readers of this description. What doth not accord with their own preconceived notions and opinions, which they have rashly formed, they at once explode, and turn into ridicule.—Such as the extermination of the various nations and people who inhabited the promised land, even the land of Canaan, which flowed with milk and honey. This was given, according to promise, to the descendents of him who was called the friend of God, who has certainly an undoubted right to do with his own what he pleases. Besides, these unbelievers do not credit what we are positively assured was the case :—“ The measure of the iniquity of the Canaanites was filled up.” Did they consider this very material circumstance, they would think far otherways than they do; they would acknowledge the awful justice of these great judgments and dreadful calamities they had drawn down upon themselves, by their idolatries and crimes inconsistent with the light of nature, and that knowledge of God, so conspicuous in all his works, and in all his ways.

After

After having thus far proceeded on this nice and difficult subject of discussion, its final solution, we presume, will prove satisfactory. We do not pretend to rest the business upon human authority, but upon that which is divine. We appeal to the transactions of a warlike nature performed by Joshua, Caleb, Gideon, Jephtha, Samson, David, and Josiah. The names of these great and renowned heroes and warriors of antiquity, you will find recorded in sacred history with high applause and approbation. We are informed they were raised up to fight the *Lord's battles*, and to extirpate his stubborn incorrigible enemies, whose names are there mentioned for our information, and for a warning to modern nations, that should they prove guilty of the like enormities, they may expect the like visitations.

It may appear strange to them who will not acquaint themselves with the historical parts of scripture, that under Moses and Joshua, the Israelites were all trained to the use of arms. We are assured that numerous people marched out of Egypt six hundred thousand strong, all fighting men.—What an immense multitude, besides women and children! But why all those warriors, it may be said, when God vouchsafed to conduct them by the way. *Exod. xiii. 21.* “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light,

light, to go by day and night." He led them also safely through the Red Sea, while Pharaoh and his host were buried in the briny waves.

Might not that great Almighty Being, who thus displayed his sovereignty and command over the elements in a stupendous and extraordinary manner, have put the Children of Israel in possession of their inheritance in the promised land, by overwhelming the natives with some natural calamity, without fighting one single battle? Might he not have employed an angel or angels to accomplish this task, as was done in the case of Sodom and Gomorrah, and the cities of the plain? The power and expedition of one exalted angelic spirit must be immense, when we consider that *one*, in the short space of a night, "slew all the first born in the land of Egypt, (Exod. xii. 29.) from the first born of Pharaoh that sat on his throne, unto the first born of the captive that was in the dungeon: and all the first born of cattle." And on another occasion, (2 Kings xix. 35.) we are told, "It came to pass that night, that the angel of the Lord went out, and smote, in the camp of the Assyrians, an hundred fourscore and five thousand."

But the reverse of this was the case with regard to the divine proceedings in respect to the heathen nations the Israelites were to dispossess.—We find Joshua fighting against the inhabitants and natives of

that country; sometimes with small detachments of his forces; and at other times with his whole army, as circumstances required.

God sometimes granted the victory over his enemies to a very handful of his people, who, aided by his omnipotent, though invisible arm, discomfited whole hosts of their adversaries.—Witness Gideon, with three hundred men defeating the Midianites and Amalekites, who had an army amazingly numerous and strong. On various other occasions, many proofs of Divine interposition were given, manifestly to demonstrate to all who beheld what happened—*“How the Lord fought for them.”*

As modern wars have in general been carried on with less ferocity than in antient times, so the number of slain have been proportionably fewer.—Hence we read in the book of Chronicles of the kings of Judah, that five hundred thousand fell in one battle. There also we have account of Asa, king of Judah, with an army of five hundred and eighty thousand, with which he routed Zerah, king of Cush, who brought one million of men into the field against him.

Besides the wars undertaken by the rulers of God's people of old, whether they were kings, princes, or Judges, at his express positive command; or whether, at other times, of their own accord

cord they waged war against their enemies for injuries received : Such as the punishing them for the insults, offences, and indignities offered their allies. Such was the war against the Gibeonites, in which chastisement the tribe of Benjamin was implicated and involved, for supporting them in that transgression.

Of a similar nature was that war entered into by king David, to avenge the insult and indignity committed by the Ammonites against him. You will remember, that great monarch sent ambassadors to congratulate their young king upon his advancement to the throne. By ill advice, and contrary to the law of nations, instead of a friendly reception, and kind treatment, he affronted them, and used them as spies, and sent them away. The ambassadors were sent to Jericho till their beards grew : and it is certain the Ammonites had reason to repent their rashness and folly.

In fine, the whole Mosaic œconomy, and all the laws delivered by Moses the leader and lawgiver of that people, every where demonstrate and prove that war, whether offensive or defensive, is allowable and justifiable. Because the God of Abraham, Isaac, and Jacob, by whose sanction and approbation they were undertaken, is the God of the Christians, as well as of all other nations, whether Jews or Gentiles.

If offensive and defensive wars were engaged in at an early period, approved and sanctioned by the highest authority, while the present system of things continues, may not what is similar and analagous still continue to prevail? Surely it cannot be denied. Although wherever Christianity has prevailed in its purity, the ferocious manners of the Heathens have been gradually civilized; and though it has not abolished and put a period to all wars and contests among mankind, yet most certainly the horrors of war are thereby mitigated, and its duration lessened; so that Christianity and civilization may be said to have kept pace together, and to have gone hand in hand. What can be said of that nation and people, who, as it were, with one voice, and one consent, have renounced all profession of the faith of Christ? Hence you can account for the dreadful proceedings and horrid crimes with which a neighbouring nation are branded; who have assumed to themselves the title of the *Great Nation*, and which encomium the *Jacobins* here confer upon them, without recognizing one jot or one tittle of their nefarious and wicked practices. They are gulled with the profession of liberty in their mouths, while their hearts are full of deceit, and their proceedings despotic and arbitrary, beyond all description. Are they a people fit for our imitation, or can we derive our fashions any longer from them; Heaven forbid? Infatuated must they be indeed, who could be capable of such absurdity. We have to guard against the infection of their loose
libertine

libertine principles, as well as the danger of their gigantic power. To check the prevalence of the former, no attention should be paid to their sceptical philosophy; nor any belief put in their empty professions of amity and friendship. They will be friends no longer than conveniency suits, with any nation or people. Hence their mad, wilful, unprovoked aggressions. To stop the progress of their arms, all the States of Europe who are yet free should unite and combine against them; otherways with the devouring sword, they will gradually overturn in succession, state after state, and kingdom after kingdom. They have made rapid progress upon the *Continent*, and they have scourged most severely all those who have been overwhelmed by them. The miseries and calamities under which they groan who are under their yoke, loudly call for us to be unanimous, and to repel them. We have heard enough of French fraternity to excite our indignation; and also of French organization, to contemn and despise every thing of the sort; we are conscious and sensible of the real blessings we enjoy, and never will be so weak and foolish, as to sacrifice what is real and substantial, for that which is theoretical and visionary.

Our wisest and ablest statesmen in Administration, foresaw the designs of the French at an early period of the revolution, and took vigorous measures

at that time to prevent their schemes of aggrandisement. Many weak politicians, who look only at the surface of things, who have neither ability nor opportunity of judging of the wisdom of the measures adopted, found fault with the promptness and expedition of our Government. We ask, what would now have been our deplorable situation if we had trusted to their professions? An answer may be drawn from the situation of the conquered countries. Now we imagine, at this advanced period of the war, the necessity of undertaking, prosecuting, and continuing it with vigour, till the inestimable blessing of peace may be obtained, must be obvious to every sensible man in our dominions. Every loyal British subject, however he may deplore the miseries of war, from the necessity and expediency of the present just and necessary one, will cheerfully contribute his proportion, to counteract the hostile designs of the French against us; and to preserve, inviolate, our rights and privileges, both of church and state. Those, among ourselves, who entertain opposite sentiments and opinions, we scruple not to declare unworthy of the blessings they enjoy; and we suspect they are hollow and unsound, both in their religious and political principles. They are certainly inimical to the present existing Government, although they make *reform* their pretence of opposition. The abuse of which has been so glaringly manifested by the daring attempts of men professing this as their principle, that every honest man of that
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opinion formerly, should turn their backs, and renounce their associations for ever. Was it not proved, beyond all contradiction, that some zealous Reformers of the State were actuated by the spirit of Revolution? And a few of them had a long voyage for their seditious practices; while others justly suffered for their treasonable proceedings.

A reform, we acknowledge, is much wanted, even now, but not of that kind; it is a reformation of manners that we require. When this takes place, happy will it be for all ranks and degrees. Every one should consider what part of his own conduct requires to be corrected and amended, and let him proceed accordingly. May such general reformation soon take place; then we may reasonably hope, upon good grounds, that God will still continue to fight for us against all our foes. Surely we are encouraged, from former experience of the divine favour in this respect, to repose an unbounded trust in his goodness and mercy, and that he still will be gracious unto us, and bless His Majesty's arms, by sea and land, with victory and success; till these frantic Republicans, who neither fear God nor regard man, are compelled, in their turn, to sue for peace. Since their base and unworthy treatment of a British Ambassador at Lisle, every man of spirit among us, must feel his heart revolt at the mean idea of truckling to such regicide French rulers. They deserve no milder appellation, who

hold the reins of government, such as it is, in France, at present. Sooner let us give the half our income to support a war against them, that the remainder may be secure; for, be assured, had the Directory the ascendancy over us, which may God forbid, the people of this country would not have one shilling they could call their own, besides miseries incalculable.

We of this nation should deprecate national calamities, and implore Almighty God, out of his infinite mercy and love, to avert from us the evils and judgments which our sins and iniquities deserve. Justly may he visit us with the rod, for we are a wicked people, laden with iniquity. But in the midst of abounding vice and immorality, there are many religious and worthy persons, on whose account the impending evils are kept back. God for their sakes spares a guilty land, as he would have saved Sodom from being overwhelmed with fire and brimstone from Heaven, had *ten righteous persons* been found in that guilty city. What encouragement to repentance do we find in the procedure of Almighty God to the *Ninevites*? We are told "Nineveh was an exceeding great city, of three days journey: and Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

them. For word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes: and he caused it to be proclaimed, and published through Nineveh, by the decree of the King, and his Nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feast, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands; who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said, that he would do unto them, and he did it not." (Jonah, 3d chap.)

To a sincere national repentance, and reformation of manners, from which the best consequences will ensue, let us combine every effort that human skill and courage can devise. It is no ordinary enemy we have to struggle with, or combat against. Your very existence, O Britons! is threatened, *as a people*. It is certainly lawful to defend your lives and your possessions, that these may not be wrested nor torn away from you by your enemies, who verily have a mortal antipathy against you. In a just and necessary war, says a great writer and divine, you may fight for your country, and in defence of your
natural

natural and religious rights—ye may do so with energy (he adds), when ye have well surveyed the justice of your cause, and find it approved of God. This, we have good reason to suppose he doth, by the various success we, as a great nation and people, have at sundry times attained upon the ocean, by the divine blessing upon His Majesty's arms. For our satisfaction and comfort that we are doing right in opposing the wild career of French despotism, we have abundant reason and incontrovertible arguments; and however the Almighty Lord of the Universe may permit war to rage, for reasons best known to himself, yet he can stop the wicked and arrest them, and say hitherto shalt thou come, but no farther. We may humbly hope that this will be the case in respect of Great Britain, and that they shall never be able to overwhelm or overpower us.

While we wage war against them, whether offensively or defensively, we have no reason to doubt the justice of our conduct, for we see the people of God did so in antient times, and justify our practices from their example; and we hope and trust in the divine protection to cover the heads of our brave countrymen, and allies, in the day of battle, and to crown their endeavours with victory and success. And as God worketh by means, we conjure the allied powers to act with concord and unanimity. We glory to see the hardy Russians coming forward with their martial hosts, to act in saving Europe from the greatest despotism.

ESSAY

ESSAY VI.

Is war consonant with the mild, the gentle, and the forgiving temper recommended by Christianity; and the taking away the life of an Enemy not a crime?

WE have already attempted to shew from ancient sacred history, that war, both offensive and defensive, is compatible with the divine will and permission in the early part of the world. How far this still continues to be the case in our days, and under a milder dispensation of religion, comes now to be examined, and inquired into. If we consult the practice of the several nations who profess Christianity, at once an answer must be made in the affirmative. We behold them following the examples we have on record of the antient people of God, who were instruments in his hand for punishing his enemies. They did so, on a variety of occasions, in a most awful manner, so as to strike terror into surrounding nations.

It must be acknowledged, that the gospel of Jesus Christ breathes a more lenient and forgiving spirit, than the dispensation given by Moses, the leader and lawgiver of Israel. Besides, it was confined to a particular people, who, in a peculiar manner, were stiled the friends and favourites of heaven; and they continued to be so for ages, till, by their own obstinacy, they forfeited the divine favour; for they were, at the best of times, but a stiff-necked generation.

The Christian scheme of salvation is far more liberal and extensive than the former, and established on better promises. With the outstretched arms of universal benevolence, it requires us to embrace all mankind as brethren. Did the professed votaries of Christianity conform to this one principle, what a wide difference would it make in the Christian world? But alas, the very religion itself, the best which was ever known, has been made the source of persecutions, frauds, and animosities: such is the prevailing corruption of human nature, though so highly favoured with such an excellent system of practical knowledge; a system plain and easily understood in what relates to the practice of life, and enforced by the most animating promises to excite our obedience.

It is the infirmity, the weakness, and depravity, that unhappily still predominate, and prevail in
Christian

Christian countries, that prevent Christianity from operating, as it most certainly would do upon the hearts and consciences of men.—Though it is not to be considered as a passive system of non-resistance; nor are the words to be taken in the literal sense, when it is said (Mat. v. 19.) “whosoever shall smite thee on the right cheek, turn to him the other also;” only that, as Christians, we ought to forgive smaller injuries and offences. High misdemeanors not only will break private friendships, but occasion war and bloodshed among the professors of our holy religion.—A dismal fact this, and much to be lamented; and certainly a departure from the meek forgiving temper of Jesus Christ, who requires his followers not “to hate their enemies, as of old time,” but positively enjoins them to act diametrically opposite: “Ye have heard it hath been said, thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Mat. v. 23.

Without multiplying quotations from scripture, let these suffice. There are but few who in a Christian country do not know that all rancour, hatred, and animosity are expressly forbidden by the blessed Author of our faith; and the very tendency of the gospel is to promote peace, harmony, and good will to our brethren of mankind. Accordingly the primitive teachers

teachers of Christianity, no less than they who embraced its heavenly doctrines, were remarkable for their inoffensive lives, for the simplicity of their manners, and for their being the most peaceable, quiet, good subjects throughout the whole Roman empire.

Yet we are informed there were soldiers who embraced Christianity; witness Cornelius the good Centurion, "who was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." (Acts x. 1.) A good example this, and worthy of our modern military characters; some of whom, high in rank, follow the example here propounded. We do not find this venerable worthy character relinquished his profession; neither doth it appear any such thing was required of him; nay the better Christian he was, the better soldier he would make, for piety is an ornament to every profession; and it certainly highly adorned and ornamented his character.

If we are not mistaken, that great historian Gibbon, in his decline and fall of the Roman empire, tells us a remarkable anecdote of *soldiers* who served in Julian's army in the East: The whole army were cooped up in a narrow defile, encompassed with mountains, parched with burning thirst, and ready to be overwhelmed by their enemies who had drawn them

them into a dreadful snare. By the prayers of the Christians, a wonderful deliverance was wrought for the army. The Lord heard them out of heaven, and caused the clouds to descend in a plentiful shower of rain, which quenched their drought, and thereby they extricated themselves from impending destruction, which they could not otherways been able to have done.

This account is favourable to the profession; and we wish there was not a worse man serving his Majesty, than they who composed the Christian corps in Julian's army. It further corresponds with what our Saviour said to the soldiers, who came to "him, and demanded of him, saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages." (Luke iii. 14.) Had their profession in life been incompatible with Christianity, then was the time to have told them that it was so. So far from it, he graciously condescended to give them a most wholesome seasonable advice, how they should demean themselves with propriety in the rank they held in life. A plain and incontestible proof also, that the military profession is not incompatible with being true Christians.

On a trying occasion, when Pilate the Roman governor said to Jesus, "what hast thou done?"—Jesus answered, "my kingdom is not of this world;
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if my kingdom were of this world, then would my servants fight." (John xviii. 36.) It cannot be supposed that this could be done without shedding human blood, nor without taking away the life of fellow-creatures. Here again there occurred another seasonable opportunity of knowing the mind and will of Jesus, how his followers were to act.—He would have naturally said: You cannot fight for the powers and princes of the earth, and, at the same time, be my real disciples.

Did such language flow from his sacred lips, though he was the Prince of Peace, and though one great purpose of his coming into this world was to promulgate, and propogate this inestimable blessing; while revenge, and every diabolical black passion are expressly forbidden, together with retaliation, yet without self defence. He knew well his followers could not be safe in a world, where a tame submission would expose them not only to the obloquy and reproach of unbelievers, but also to every insult and oppression, which the vindictive ire, or resentment of their enemies, in all ages, might excite against them: Such passiveness is not required. Although, as we have already observed, in respect of all smaller injuries and lesser provocations, a good Christian is certainly bound in duty to exercise the greatest patience, meekness, and forbearance.

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At the time our Saviour appeared in human nature upon earth, the Jews were led to imagine, that he would assume the character of a mighty temporal prince, and deliver them from the thralldom and bondage of the Roman yoke.— In this, however, they were greatly disappointed; and they would not believe in Jesus, as the true promised Messiah on that account. Hence the incredulity of their descendents to this very day.— But the Jews were mistaken about the nature of Christ's kingdom which he came to establish; it was a *spiritual*, and not a temporal *dominion*, he came to erect. His kingdom was not of this world, and his only aim was to rule in, and reign over the hearts and consciences of men, that they might be induced to copy his example in all purity and holiness, and thereby be prepared, in due time, for a heavenly inheritance, infinitely preferable to all the kingdoms upon earth.

It doth not require the sword to be unsheathed in its propagation, but makes its way by moral eva-
sion, accompanied by the strength of its internal and external evidence, together with the purity of its precepts, and the excellency of its doctrines.— These when attended to duly, and as their importance requires, and accompanied with the blessing of heaven, which will never be wanting to the sincere and devout, will produce the happiest effect. What a blessed change would take place among mankind, if they were animated and ac-
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tuated by the true temper and spirit of Christianity. We must readily allow there would be no contention, no animosity, no misunderstanding which could possibly happen; and, therefore, nothing but universal amity and good will would prevail.

We heartily wish and pray that more reverence and respect were paid to Christianity than Christians in general seem to pay. But we earnestly intreat Almighty God to preserve us from the infidelity of our French adversaries, who revile and mock every thing sacred and divine. No wonder we should find such desperadoes adverse to pacific measures, when there is plunder in view; and they can trample upon the sacred rights of mankind. No law, whether human or divine, can preclude those who are threatened by such virulent, implacable, and unprincipled enemies, from making a stand against them, from stopping, if possible, their mad career, and from stemming the dreadful torrent of vice and irreligion, which roll in their train.—Nothing but the utmost remissness, highly culpable and injurious, can be said to characterise those powers who are able, and yet rest on their arms, and see them going on, spreading dissolation like a whirlwind. Did not Great Britain possess such superiority by sea, no neutrality, no professions of friendship could be relied upon on their part.

It is long since French perfidy was proverbial; and they are not improved in their manners, but rather more vitiated and depraved. There was much more wisdom and steadiness in our ministers of state, than to be either deceived or cajoled with their empty professions towards Britain at their first setting out; or to be intimidated since, by their threatened invasions. By the unwearied exertion of a great and illustrious statesman who sits at the helm, we have been hitherto preserved from internal convulsion, and foreign depredation; Great Britain alone acts with that magnanimity and success against them, which has astonished all Europe: and by the help and assistance of Heaven, accompanied with perseverance on our part, the important struggle will, we trust, in a manner, be terminated favourable to us; and all those who act with us in so good a cause. Neither reason, nor divine revelation, preclude the professors of Christianity from repelling their enemies. In lawful war it is not murder, when you slay an enemy in battle: the best of Christians think so; and there is nothing mentioned in the gospel, so far as we understand, to make us believe otherways.

While every good Christian rejoices at the thought of an honourable peace to terminate the miseries of war, unconditional submission to a merciless foe, he dreads with horror; and would sooner sacrifice his life, than submit to such degradation. Long and expensive as the present war has been, and we

know not when it will terminate, the contest cannot be given up by Britain, and her allies. Our unrivalled commerce and prosperity furnish the means of defence, and a willing people will maintain their national rights and privileges, with a dignity and spirit becoming free-born Britons. Who of this character would, with a pusillanimous cowardly heart, suffer our adversaries, who envy our national blessings, to wrest them from us? Who is there enjoying the protection of life, religion, liberty, and property, under the mild British Government, who would submit to see his countrymen bereaved of all that is near and dear, and yet not make one single effort to prevent it? We cannot believe there is such a cowardly person in His Majesty's dominions. The Christian Religion doth not require, neither individuals, nor yet large bodies of men to sit inactive and lifeless, till their all be swept away, and their houses and habitations burned to ashes. Neither does rational religion teach them to expect miraculous and extraordinary deliverances out of the common course of nature, wrought in their behalf; no, they must use external means, and exert every laudable endeavour for their own preservation, safety, and defence, which providence hath put within their power. By so doing, they discharge a duty which nearly concerns them, which must be approved both by reason and religion, and agreeable to the dictates of an enlightened well-informed conscience. If we
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demean ourselves in such a manner, then we may have confidence towards God.

One may say, in opposition to what we have advanced, that we are required and commanded by divine authority, "To live as much as possible, *peaceably* with all men." True, we certainly are; but it is as usually understood, that there are characters to be met with in the Christian world, with whom you cannot be upon any kind of terms, without winking or conniving at their vices, which must not be done. Such are the turbulent, the seditious, and the misguided part of the community among ourselves. If this is the case, and allowable on good grounds, and expected and required, without which we cannot be said to act a faithful conscientious part in life, how much more is it incumbent upon us to oppose their measures who would ruin us, both soul and body, in time and to eternity, were they permitted to wreak their malicious machinations against us. Besides, while Christianity leads us to moderate our desires about this world's goods, and to temper our ardour and keenness in the pursuit of honour, riches, and pleasure here below, it doth by no means require us to abstract ourselves from the world altogether, nor seclude ourselves from the business of life with a monkish indifference and unconcern: nay, while employed in our lawful callings, and in making provision for ourselves and families, we are in the high road of Christian duty, and are acceptable

and well pleasing in the sight of our great Lord and Heavenly Master. We will aver and maintain, that while men are faithfully performing the duties of social life, as good subjects, with honesty and integrity, they may be said with the utmost propriety to fill up their respective stations with honour and credit, and that perfectly consistent with the design of our holy religion. While the robber is a bane of society, and may be deprived of his life, while attempting to strip us of what belongs to us. They are never considered as murderers, who kill highwaymen, even though those highwaymen may not have taken away the life, but only threatened, and put in bodily fear. Extend this principle farther, and you may apply it to the case of our brave defenders in war times, only upon a larger and wider scale. They who follow the military profession are the defenders of the whole nation, and assist the civil magistrate in maintaining internal peace and tranquillity; at other times, duty calls them to repel the hostile attack of our foreign enemies, or recover our national privileges or possessions, which have been encroached upon or taken from us.

They who rule are accountable at a higher tribunal than any one upon earth, whether they were in the fault for ordering the sword to be drawn, and not accommodating differences by negociation amicably and peaceably.—None who possess the common feelings of humanity, will rashly and wantonly shed their enemy's

enemy's blood, could it be avoided. When they meet their foes either by sea or land, they must do their duty as brave men, with undaunted courage and resolution. When there is no alternative, whether to kill or be killed, we leave every one to determine what part he would act, were he so situated.

It must be granted, that every member of civil society has a right to defend himself, and to recover what has been taken away unjustly from him by fraud or rapine. The impartial administration of justice will give thus much, or an equivalent will be obtained from the culprit, or he must satisfy the justice of his country, and make atonement for his crimes by forfeiting his life.

Among the nations, the strongest and most powerful give law to the weakest; whereas the strict line of justice ought to be followed by nations, as well as individuals. Very often, after long and bloody wars, the contending powers end where they began, after shedding oceans of blood, and millions of treasure *are* expended. Much as has already been employed in this way, there will be much more, unless the French give up the contest, for we are conscious of the real worth of our constitution and government, and will shed the last drop of our blood for its security and preservation; and not a small portion of theirs will escape sharing the

same fate : neither shall the turbulent and seditious be permitted to disturb church or state.

Upon the whole, although war is an evil much to be deprecated, yet certainly, when compared to utter ruin by an enemy, it is chusing the least of two evils. While unavoidable, and just, and necessary, let none engaged in it, increase its evils, but mitigate and soften its horrors. To the honor of our brave countrymen there could be many instances mentioned, which do their feelings and humanity the highest credit. Would to God we could say so much in praise of our enemies ! In many cases they have departed very widely from the rules of charity and mercy.

May they lay aside their cruel animosity against us ; and sure we are a brave people, with a gracious Sovereign at their head, would meet them half way. Have not their people bled at every vein, since they cruelly murdered one of the best of princes ? Have not their despotic rulers visited them, not with blessings, but with scourges ? Woe to that land which vests the power of government in the multitude, or adopts a democratical government ! May Great Britain have none other than our own mixed form, composed of a well digested portion of monarchical, aristocratical, and democratical principles, which one of the antient sages pronounced the best, and the people the happiest, who
should

should live under it. We, the inhabitants of Great Britain, and of this island, are that happy people.

Let us prize our mercies, and prove thankful to God for them. Let us banish every theoretical visionary system of fanciful modern philosophers, who would unwisely depart from what hath proved good beyond our power to describe, and which has long experience, and not wild theory for its basis.

ESSAY VII.

Grounds upon which Great Britain, in conjunction with her Allies, should continue the Contest with proud imperious France; together with Arguments drawn from several important Considerations, why she should never accede to dishonourable Terms of Accommodation.

IF ever any nation or people had just cause to unite as one man, in repelling the attempts of a merciless and impious foe, the inhabitants of Great Britain are that very nation and that very people. They have long threatened to overwhelm us, as they have done several states and kingdoms upon the continent; but their unparalleled rapacity and horrible proceedings have opened the eyes of many, who were blinded by their empty professions. They are convinced, that under the mask of liberty they are making wide strides to subjugate all Europe. Hence so many of all ranks and denominations throughout the British Empire, have chearfully and readily contributed to aid and assist government by their voluntary contributions, and by learning the

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use of arms, to protect our gracious Sovereign and our excellent constitution.

Besides our noble fleets, which have been amazingly successful, we have a brave army, consisting of troops of the line, militia, fencibles, volunteers, to defend our happy island and the territories thereunto belonging. It is the duty also, of all those who follow a peaceable profession (in case of invasion) to arm at the request of government, and gloriously stand forward to repel their attack. It is true, were the pernicious examples of some disaffected persons to spread their baneful contagion, ten to one but the murdering French, with whom it is a crime to be rich, would quickly rouse them out of their fatal lethargy. Were there friends of the class above mentioned, they would soon lament the bitter change, as the people in that devoted country have done, who have experienced the dire effects of revolution, the principles on which they have proceeded are so abominable, so ruinous, and destructive.

If there be any remaining good sense and understanding among us, a general abhorrence and execration against them must be excited long before this time. This is in general the case, we are happy to say. Indeed, no one who is an admirer of the French revolution, stained with such enormities, deserves the name either of a man or of a christian;
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for he can neither have the feelings of humanity nor a particle of the religion of Jesus. The revolutionizing system of the French Directory is the greatest curse imaginable to the civilized part of Europe which their armies have over-run. What devastation have they not spread, by their treachery, perfidy, and cruelty? Can any man be so blind as not to apprehend that the same would be our dismal condition, should they succeed in their enmity against us. None can pretend ignorance, who will lend an ear to hear how they treated other states and kingdoms, who have fallen under their cruel barbarous domination. The French pretend to give liberty wherever they go; but hear what the natives say, and how they complain and groan under their heavy oppression. Mark the route of their armies, which is polluted with blood, rapine, and cruelty, together with every calamity almost which scourge upon the human kind, as eye witnesses can bear ample testimony. What could we in Great Britain expect from a French Directory in the prosecution of their aggrandizement, but destruction to all classes, both poor and rich? All ranks would be involved in equal poverty, misery, and wretchedness. An insensibility or indifference on this subject, argues a base, depraved, and vicious heart; and to wish them success betrays the greatest baseness and treachery to the country which gave us birth, and argues the strongest moral depravity. They who soothe over their terrible enormities, and palliate their guilt, must be very ignorant on the one hand,

hand, or deep designing people on the other. What can you think of that person, be his profession what it may, who stirs up strife, and sows the seeds of discontent and disaffection? There are various pretences which some allege as the causes of their disapproving the measures of government during the war, which we shall not here enumerate; but we shall venture to say with confidence, and from full conviction of its truth, that in the British Empire alone real liberty, rational religion, and solid security, are only to be found most firm and stable.

For our encouragement as British subjects, who highly appreciate our invaluable blessings, sacred and civil, to persevere with undaunted courage, and cheerfully submit to every burthen, during this important struggle, till it be honourably terminated, it should be constantly kept in mind by every wise and well disposed person, that our *cause* is the cause of *God himself*, whose being and existence our impious Gallic foes had the effrontery to deny at one time; and still, by their horrid mode of procedure, they behave as if they entertained the same infidelity and unbelief. With sacriligious and wicked hands, they pulled down his altars, defiled his temples by making them store-houses and magazines, and murdered the priests of the Lord, or consigned them to banishment, who would not abjure their religion and turn Atheists. They have overturned and plundered their church, and have not left a shadow or vestige
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of Christianity remaining in that devoted miserable country.

Although since that period the infamous Directory have decreed, *there is a God*, yet by their unprecedented despotism, monstrous barbarity, and flagrant injustice at home and abroad, they openly and avowedly contemn his divine authority, and trample upon his sacred laws. Will not a God of truth and righteousness, who hath declared he will punish the impenitent and ungodly, ere long make bare his omnipotent arm, and avenge such gross wickedness and daring impiety? Surely their cup of iniquity is near full! we may reasonably entertain this opinion from this deplorable consideration—

Have not the whole French nation, almost to a man, made it their impious boast, that they have thrown off Christianity for these some years past? Have they not abused, and degraded, and impoverished their ministers, who have been compelled by dire necessity to seek for shelter in foreign lands, many of that respectable body being refugees in Great Britain? No wonder this should be the case, when the nation at large have shamefully forgotten their solemn religious baptismal vows and engagements, become wicked and profane, denying the Lord that bought them. Blessed Jesus! can any one who have professed thy holy religion become so depraved as to contemn thee, the meek, the merciful Saviour of

of the world? Can they be so lost to all sense of gratitude and love to their dear Redeemer and Saviour, as to condemn thy blessed name, and turn Christianity into derision? Yes, we have lived to see that lamentable period.

Christianity dear, respected, beloved by us and every sincere believer, our detestable French adversaries have disparaged in the most contemptuous, disgraceful manner imaginable. Instead of the Sabbath, which has been kept sacred since the creation, and was changed in honour of our Lord's resurrection, from the 7th to the 1st day of the week—a day this which has been hallowed in all lands, and in every country, by Christians; painful and strange to relate, their impious wicked rulers have forbidden to be observed in any manner religiously, as it ought. Instead thereof, they have appointed every 10th day or decade. But is it to promote the purposes of piety and devotion, or the true worship and service of the Supreme Being; or to revive the true spirit of the Christian religion; or to strip it of the mummeries of Popish superstition? By no means; upon entering any of their churches, not employed as formerly described, we are informed they make a profound bow to the Goddess of Liberty, whose picture at full length is substituted for the altar piece. They sing republican, democratic hymns, such as *Ca Ira*, the *Marseillois*, and others of the like nature and tendency; then one of their violent orators ascends

ascends the pulpit, harrangues his audience like an epicurean philosopher, with whom death is an eternal sleep. He warmly and loudly praises republicanism, though dreadfully stained with blood; he bitterly inveighs against Aristocrats, Kings, and crowned heads; he does not know that God himself assumes the high appellation even of *King of Kings*.

Is it not lamentable to think, that a nation consisting of so many millions should, as it were with one consent, thus degrade themselves, by becoming so impious, irreligious, and prophane? What indignation did the Christians all over Europe once feel against the Infidels who possessed the holy land; and shall we behold with a cold insensibility Christianity abolished, and its sacred ordinances and institutions trampled under foot, disgraced, and despised? Gratitude and love to Jesus Christ forbid such indifference in these modern times, where the gospel prevails in its purity. If they professing his holy religion be otherwise disposed, we very much suspect the sincerity of their principles; we trust the great body of the people in our highly favoured island, are well affected to Christianity, and experience the power of Godliness upon their hearts and lives. To them he speaks this comforting and pleasing language, "Lo I am with you alway, even unto the end of the world," (Mat. xxviii. 20.) Surely Jesus, the great spiritual head of his church, will ere long discriminate between them who worship
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and serve him, and they who serve him not. “ And if his wrath be kindled, yea but a little, blessed are all they that trust in him.” Again; our cause may be considered that of Heaven, on the following account—because it is that of *order, regularity, and subordination*: our enemies cause, that of *anarchy, confusion, and disorder*. Now we are assured, God is the author of *order* and not of *confusion*. Hitherto, by his divine blessing and protection, we have enjoyed the quiet uninterrupted possession of our religion, laws, liberties; they cannot say so in every land, as we can do in our own peaceful and happy country, where the sound of war is only heard from afar. What ravages and desolations are spread all over the continent by these robbers and plunderers of the nations? Surely we will to our utmost maintain our noble constitution and form of government for which our ancestors fought and bled; especially when it is so much ameliorated and improved by the wisdom of succeeding legislators and statesmen. Surely we will support the throne of the best of Kings, and defend, preserve, and retain our invaluable rights and privileges, at the hazard of our lives, rather than suffer ourselves to be bereaved of them by any foreign foe, or infringed or revolutionized by French emissaries at home among ourselves, who being influenced by speculative and unsound principles, both in religion and politics, are fond of innovation and change. How diametrically opposite, both in sentiment and opinion, from the wisest of

men, who advises us not to " Meddle with them who are given to change." (Prov. xxiv. 21.)

Together with the cruellest despotism, the blackest vices that can tarnish human nature are practised in France with impunity; yea, and with avidity. The sacred bonds of marriage violated, dissolved, and broken, upon the slightest pretence. No security against being murdered in the environs of their very capital; requisitions without number, both for men and money, which have impoverished and drained their country; in the interior of which not a young man is to be seen; and the deficiency between their income and expenditure so enormous, that the Directory wished to impose the *Gabelle*, or that odious tax upon salt, against which there were such loud complaints under the old government. Can that be either a happy or a free country; a person must be beside himself who can seriously think so for one moment? Is it not pitiable to find any one in Great Britain, endued with common sense, who, from such disappointments or misfortunes as the state cannot prevent, secretly fomenting division, wishing success to our enemies, and a revolution among ourselves, after the example of France, and those other countries they have subdued; in all of which desolation has spread like a destroying tempest. That man, be who he may, is unworthy of being a free born Briton, who entertains opinions hostile to his King and his country.

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He may be pitied for the weakness of his head, but he ought to be detested for the depravity of his heart.

In the name of wonder, what has any person to expect from such an abandoned race of mortals as our enemies, who possesses the smallest particle of religion or humanity in his bosom, if he has the least regard for order, regularity, and good government? If even to his reproach he should put but little estimation upon the free exercise of our holy religion, surely he cannot but value the laws and political establishment of his country, which protect his life, liberty, and property; and he is a very poor man indeed who has got nothing to lose. We behold brave and loyal people of all ranks and conditions, who, by their conduct, shew their determined purpose resolutely to protect and defend every thing near and dear to them; who have more spirit than ever submit to the dictates of a French Directory, which are so imperious and arbitrary. Nay, it is impossible for good men to behold their country, when involved in a just and necessary war, and neither by word nor deed endeavour to extricate her. May not the few of this detestable character be justly considered as traitors to their country in their hearts?

Be assured, wherever the abominable French have erected their *Tree of Liberty*, as they absurdly term it, there is the most certain signal for oppressing the natives,

natives, whether they be poor or rich. It is the standard of sedition, the token of uproar, mischief, and every evil work. This we beg again, and again, to be remembered by every worthy man among us, and never to depart from the hearts of such as may be unstable, and fluctuating in their principles. We may be assured that the same calamities and miseries would be ours, with increased virulence, as they are so incensed against us. We should be on our guard against them, so great is their treachery and perfidy. Such are the sufferings of the inhabitants of those places, where they have already obtained the rule, whether by force or violence, that it would be madness and folly in the extreme not to repel them, and check their progress wherever it can be done. We hear of an insurrection in Belgium.—To throw off the yoke of cruel servitude and oppression inflicted upon them in so gross and flagrant a manner, can never be improper, especially, when for promised freedom and liberty, they have substituted thralldom and tyranny; and for a comfortable decent subsistence, penury, beggary, and wretchedness.

If we honour and obey our Sovereign Lord the King, in all his just and lawful commands, as is our most bounden duty—if we value and esteem the place of our nativity where we drew our first breath, and the country to which we belong—if we have
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any spark of true patriotism in our bosoms—if we affectionately love our friends, relations, wives and children—if we wish to keep poverty and wretchedness at a distance from our homes—above all, as we revere Christianity, which is so full of comfort in a present life, and affords such good hope in the end; permit me to conjure every inhabitant of this realm to consider what he is doing; and if he entertains any party prejudice, without one moment's delay, to lay it compleatly aside. We should remember the manly, noble behaviour of the antient Romans, when Hannibal was at the gates of Rome; the people, though torn with intestine divisions, yet became as *one man*, that they might the more effectually repel the invading foe: a lesson this full of wisdom and instruction to us at this alarming crisis. What a deplorable situation would it be to the inhabitants of Great Britain to become a province of France, and to be governed by a Directory of their nominating? Doth not every bold British heart revolt at such an humiliating supposition?—Who can think of yielding to proud impious France? none who possess any patriotic principles, or *amor patriæ*. Sooner let us fall with our country in the bed of honour, than live in slavery. To live such a dishonourable life, would be more afflicting to a brave man who loves the best of Sovereigns, and is attached to Britain, than a thousand deaths.

Thanks be unto God, the Supreme Ruler over all, that we have no reason to apprehend any such terrible evils; neither shall our posterity, to remotest ages, have cause to fear any disaster of the like nature. So superior are the wisdom, good sense, and understanding of our nation at large, to the fantastic levity of the French, who have suffered much for their folly, who are suffering every hour, and must continue without intermission till a very material change takes place among them: when that may be, God alone knows, though we have every reason to think the period is at no great distance, from the impending storm which hangs over them for their impieties and abominations. Besides the wrath of Heaven, there is a general indignation of all mankind against them, who are of real worth.

Shall the system of the *illumines* or sceptical philosophers of the age bewilder our minds, or lead us to forego real, for imaginary blessings? Shall they undermine our sacred regard for Christianity, so well calculated for our well being, and that of society? Shall we be tempted, by their fallacious reasonings, to give up our hopes and views hereafter, founded upon the soul's immortality? Shall we console our minds with the dismal melancholy resource of the infidel, who wishes to persuade himself and others, but in vain, that we have nothing to hope or fear hereafter? While we keep a good conscience, and comply with what Christianity requires of us to believe

lieve and practise, this can never be our deplorable situation.

There are others of a very different stamp, character, and profession, who require to be attended to with all their extraordinary sanctity and profession of religion. What they can propose, by openly asserting, that the gospel is not preached but among them, we do not altogether understand.— Surely it savours not a little of pharisaical righteousness, and self-sufficiency, of that want of charity, which is the bond of perfectness, and can have no other effect than the raising discord and dissension between the established clergy and their people, which can have no salutary or good tendency.— Who knows, but that while they are attempting to overturn the church, as by law established, they may not be secretly aiming a blow against the state?— We hope better things of all Christians professing the religion of Jesus Christ; although we can not say that we have not our suspicions: may they be ill-founded in this respect! We profess a high veneration for church establishments, and know they have contributed greatly to the growth and increase of Christianity; but we allow toleration, when not abused, and leave every man to serve God as he pleases, provided he does not disturb the peace and tranquillity of church or state.

This much may be said with truth and certainty, that if inimical to our King and Country, even

secretly, though not openly and avowedly, our religious principles are hollow and unsound. To prove this assertion, is not needful to them who understand the truth of the gospel. To them we here appeal on a subject so plain, and so well understood by all sound divines; and which is so obvious, that he who runs may read. Whatever others may do, let us act, at all times, suitable to our Christian profession, character, and hopes; and, sure I am, the King will not have better subjects in all his dominions.

May the present generation be, to a man, highly sensible of their many mercies, and duly thankful to God for them. May every succeeding race prove the same. May they be the lovers and promoters of religion, and every Christian grace and virtue,

ESSAY VIII.

Should not all good Christians, of every denomination among us, offer up public Prayers to Almighty God, for success to His Majesty's Arms, and that of his Allies, by Sea and Land, so that the French Directory may be compelled to reasonable terms of accommodation; or the present despotic Republican system be dissolved in France, the most likely means of bringing on a general Peace throughout the World?

IT is evident man is formed for society; there is a social principle interwoven with our nature, and operates strongly on all mankind. In a state of primeval innocence, our great head and representative stood in need of a companion, therefore God made him an help-meet for him of his own species. From that day forward, men formed societies as they increased and multiplied, and held social intercourse together.

Whether society could have subsisted without subordination, had man retained his primitive integrity, is a question none can positively resolve. But we are
very

very certain it cannot in our present degenerate state; accordingly, as soon as sin entered into the world, God put the woman in subjection to the man: "Unto him shall thy desire be, and he shall rule over thee." A similar expression made use of to Cain, notifies a kind of natural subjection of the younger to the older, even in families, and among brethren. Hence there can be no society without subordination, and some kind of government; the first form of which was *patriarchal*, as in the days of Abraham. Nimrod was the first king of whom we read in sacred history. In Egypt, Assyria, Persia, and in Canaan, there were kings at a very early period. Whereas the Philistines had an aristocracy: their *five lords* held the administration of government conjunctly in their hands. We have examples of republican rulers among the children of Seth, and also among the Gibionites.

One form of government may be suitable in one place, which will not be suitable to another people in a different region of the globe, owing to difference of national character, situation, and pursuits. A mixed form of government has been found most congenial to the people of Britain, such as our *monarchy*; while a more despotic form is considered as best adapted to the constitutional levity and ferocity of the French.

The

The Jews of old had their government prescribed by God himself; he not only moulded their political constitution, but gave them a body of municipal laws, which none had authority to alter or abolish: "For Jehovah, their God, was their king." But what is of the most important consequence to every one who believes the Christian dispensation is, that obedience and submission, are enjoined to the government under which Providence has cast our lot. As Christians, we are expressly required to pray for *kings*, and for all that are "in *authority*, that we may lead a quiet and peaceable life, in all godliness, and honesty." (1 Tim. ii. 2.) And the same is enjoined in a variety of passages of sacred writ:—We are to yield obedience to them not only for peace, but also for *conscience sake*.

Besides, the examples of the prophets Elijah, Elisha, and others, submitting to the kings, under whom they lived, in all things lawful, the Jews, when in captivity, behaved in the quietest manner. They did not enter into associations and conspiracies, for subverting the government, but voluntarily discovered such conspiracies, and prevented their execution. They acted in this matter, as Jeremiah commanded them in the name of the Lord. (Jerem. xxix. 7.)

The like duty of submission and obedience is strongly enforced in the New Testament. Tiberias, who

who possessed Rome's imperial throne in the time of our Lord's public ministry, had no other right to it, but his being the adopted son of an usurper, and in possession of the crown. But Tiberias was acknowledged Emperor, the Jews therefore submitted to him, and had his image and superscription upon their current *coin*. For these reasons, our blessed Saviour, you may suppose, enjoined his disciples and followers, to pay tribute to him, and submit to his authority in all things lawful. Yea, St. Paul writing afterwards to the Christians at Rome, exhorts them, in the strictest manner, to a peaceable subjection to *Nero's government*.—"Let every soul be subject to the higher powers; whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation."—(Rom. xiii.) "Put them in mind to be subject to principalities and powers, to obey magistrates, and to be ready to every good work." (Titus iii. 1.) St. Peter writing to the Christians in Asia, commands them to submit to every ordinance of man for the "Lord's sake, whether unto the king as supreme, or unto governors that are sent by him, for the punishment of evil doers, and for a praise to them that do well; for so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men." (2 Pet. ii. 15.)

ii We never hear of the first Christians taking part in the disputes, tumults, or civil commotions, by
 which

which the Roman empire was convulsed, at the accession of almost every new Emperor. Nay, they patiently submitted to persecution, and the cruellest treatment, in humble imitation of their blessed Lord and Master. The more harsh and severe their superiors were to them, the more dutiful were they in their respective stations. Thus, by patience and submission, they shewed their heavenly wisdom, and confounded their oppressors. In every thing they obeyed their civil rulers, excepting only in what was incompatible with the divine law. Surely he cannot be deemed impertinent who bids Christians, in this happy island, follow their pious and peaceable example, by saying to each one among them, of every denomination—" *Go thou and do likewise.*"

That our situation under the British government is far superior to theirs, cannot be denied; for we have a most excellent constitution, and the mildest laws, properly administered. To delineate this system is not our province; we must, however, observe, that it comprehends the *common law* in the first place, which, though never written, is yet well understood. It is explained, and extended in various acts of parliament, and summed up in *magna charta*, and in the *bill of rights*. It is impressed upon the heart of every British subject who is loyal, and well affected to his King and Country. Our political constitution is a compound of *monarchy*,
aristocracy,

aristocracy, and democracy, without being subjected to the inconveniency of any one of them. It is the admiration of foreigners, and the boast of every true *Englishman*. Name the country where there is such equal, fair, and just laws. Where can life, religion, liberty, and property, be so well secured? To this query it may be safely replied, *no where*.—Whatever defects there may be in our antient constitution, as all human institutions are imperfect, they are but trifling, when compared with the evils which would ensue from attempting to pull down the old fabric. While men are sinful creatures, a portion of misery will attach itself to our external condition in this world, this cannot be imputed either to our governors or government. Whatever form any people live under, they cannot expect a total exemption from the evils incident to the lot of humanity. The regular administration of justice, and the wisdom of our laws are, (under God) a grand security; so that we can live comfortably under our own vine, and our own fig-tree; and we are allowed to worship God, agreeably to our own consciences, there being none to make us afraid.

One might naturally suppose, that in Great Britain there would be the greatest uniformity in sentiment, and opinion in *our prayers*, for success to His Majesty's arms in this great struggle against our impious regicide foes, who are impelled by the insatiable avarice
and

and ambition of their infamous despotic rulers; but, alas! the contrary is known to be the case.

True it is indeed, you will hear certain demagogues in their public prayers, supplicating Almighty God for peace, without imploring the divine blessing on His Majesty's arms, by sea and land; a praying for success on our part, by which alone a peace could be obtained worth the having; nay, and peace dictated by the Directory, would prove ruinous and destructive, not only to ourselves and to Europe, but to all the world. Where success is not supplicated in the public prayers of any denomination of Christians, we judge them inimical to our measures of government; and not only so, but they may be supposed hostile in their dispositions to the constitution under which we live; nay, in a certain sense, not to pray for success, as already mentioned, may be said to be *praying for our enemies*. Their silence has not prevented success; no thanks to them and their adherents; but praise and thanks be unto the Lord God of Hosts, who hath done great things for us.

Hitherto we have been preserved in Great Britain from their cruel ravages, and heavy requisitions, while other states and kingdoms are groaning under their heavy oppression and dreadful tyranny. They whom they have miserably duped by their falsehood, flattery, and dissimulation, are much to be pitied; not

not less so are those people whom they have conquered and subjugated by force of arms. It is high time for the Emperor of Germany, and the King of Prussia, to awake out of their lethargy ; with them the *Directory*, perfidious, faithless, restless in prosecuting their plans of aggrandizement, are only temporizing. There is no security in their promises ; neutrality neither skreened the Swiss Cantons nor the Italian states, nor will it be of any advantage to those powers who suffer themselves to be imposed upon by their delusions. It is very well known how the *Directory* in Paris despised the just and reasonable propositions made (as I have already mentioned) some time ago. Nothing short of unconditional submission would satisfy them. Give up, said they, most impudently, all your conquests, then we will treat with you. We may observe this was only the *basis* of a treaty, it may be easily guessed what the superstructure would have been—disgraceful and humiliating in the highest degree. Is there an individual who feels for his country, so pitiful and mean spirited as to think of making peace, however desirable, on such abject preliminaries ? Can he who is able to manage his firelock, or wield his sword, deliberately think for one moment of bowing to France, or submitting to the despotic mandates and decrees of a French *Directory* ? He who would do so, deserves to be deprived of his birth-right, and to be banished his country as a poltroon and coward ; he is a poor spirited animal, and dastardly beyond conception.

While

While we justly admire, honour, and esteem our gallant countrymen of all ranks, who, during the present contest, have gloriously shone in action by sea and land, we cannot at the same time but raise our thoughts to the *Great Disposer* of all Events; to the God in whom we trust, whose worship and service we will revere till our dying day. As a nation and people highly distinguished, we will render unto the most high God, the most profound homage and adoration, in the name of Jesus Christ, the great Saviour of the world. Neither shall we cease to remember his kind protecting providence, which it was impossible on various occasions to overlook or forget. The Lord hath granted many brilliant naval victories to Great Britain; unto his great and worthy name, therefore, be ascribed the honour, the glory, and the praise. The nations around look upon us with wonder and astonishment, as a favorite people of the Lord. They consider Britain, and her brave sons, as, under heaven, the saviours of Europe; she possesses the commerce almost of the whole world, and it is probable that she will become in due time, the *umpire among the nations*, and, I trust, will be able ultimately to settle the conditions of a safe, an honourable, and permanent peace. Mean time let us nobly struggle, and by the blessing of heaven upon our endeavours, we shall in the end prevail over all our enemies; because “the Lord of Hosts is upon our side—he alone fighteth for us.”

Whatever others may do out of perverseness, - or wilful blindness and obstinacy, let us who possess the faith of Christ, pray with fervency and sincerity for success to His Majesty's arms, till the above most desirable event takes place. May the insidious designs of foreign and domestic enemies be rendered abortive ; long may our most gracious Sovereign King George III. sway the sceptre over a free and happy people, and late may he exchange an earthly for a heavenly crown ; may the wise and upright of the land surround the throne, men fearing God, and hating covetousness and oppression ; may those illustrious characters, by sea and land, employed in the public service of their King and country, continue nobly to support the high character and reputation which all ranks and degrees have so honourably acquired ; may Great Britain never want such bold intrepid warriors when the public safety and security are in danger. In our times, may every one contribute as far as he is able, to promote and advance the good and prosperity of his country, the glory of His Majesty, and the security of his crown and kingdoms. May we enjoy in private life, liberty without licentiousness, religion without fanaticism, and the peaceable security of our many blessings temporal and spiritual conferred upon us. In our times, and in our respective stations, let it be our utmost care and concern, that our dignified privileges, sacred and civil, may flow in a pure stream, and through a safe channel, without feud or faction at home,

home, or dread of foreign and distant foes to our descendants, and so on from generation to generation, till time itself shall be no more. While years roll on, may the protection and blessing of kind heaven descend, and rest upon Great Britain, and upon all ranks and degrees of loyal, quiet, and good subjects therein contained. May they who are adverse to her prosperity and duration, come to a better temper of mind; may the hostile designs of her invidious foes be frustrated at this and every other crisis of her existence, as a free, independent, and happy people; may contending nations soon lay down the sword, and cultivate universal peace, amity, and good will, and the happy period soon approach, when the gospel of Christ shall cover the earth, as the waters cover the sea.

Thus we have finished these Essays; and it will afford us no small degree of pleasure if what they contain may be deemed useful either to the navy, or the public in general. They have flowed from the heart of one warmly attached to the British navy, and to our King and country, and zealous to contribute a portion of good to his fellow creatures, especially to those belonging to the British realms. The intention is praise-worthy, it will be readily acknowledged, which led to the foregoing disquisitions; a candid public will make every reasonable allowance for their imperfections; and it was with the full expectation of such indulgence that the author has ventured to commit them to the world.

A PRAYER.

" O, God! may thy ways be known upon earth,
 " and thy saving health to all nations. Spread the
 " knowledge of the gospel far and wide; and ac-
 " company it with abundant success where it is
 " already preached. May all who name the name
 " of Christ, depart from iniquity. Bring in thy
 " antient people the Jews, with the fulness of the
 " Gentiles, by putting an end to Mahometan de-
 " lusion, Popish superstition, and Jewish infidelity,
 " and leading them to the truth as it is in Jesus.
 " May Atheism and irreligion, and all contempt of
 " Christianity, which disgrace modern times, speedily
 " terminate, and every species of iniquity and vice,
 " be made to hide their heads as ashamed.

" Be gracious, we humbly beseech thee, O God,
 " to those sinful lands of our nativity, Great Britain
 " and Ireland, and the colonies abroad thereto be-
 " longing. Avert from us the calamities our ini-
 " quities, as a nation and people, deserve; and may
 " our sacred and civil privileges be handed down
 " inviolate to our latest posterity.

" For this purpose, O God, bless and long pre-
 " serve his sacred Majesty King George; long may
 " he sway the sceptre over a free and happy people,
 " and

“ and late may he exchange an earthly for a heavenly
 “ crown. Be gracious to her Majesty Queen Char-
 “ lotte, the Prince and Princess of Wales, and all
 “ the other branches of that illustrious family; and
 “ bless them with all blessings, spiritual and tem-
 “ poral, which may render them happy in this life,
 “ and that also which is to come. Set the wise and
 “ upright about our King's throne, men fearing God
 “ and hating all covetousness and oppression. May
 “ we lead quiet and peaceable lives, in all Godliness
 “ and honesty. Preside in the upright council of
 “ the nation; direct to those measures which may
 “ be most for thy glory, and the public good.
 “ May they who are dignified and exalted above
 “ others, be eminently exemplary for their piety and
 “ good works. May our judges be just, and our
 “ exactors righteous, hating all covetousness and
 “ oppression. Bless all inferiour rulers and ma-
 “ gistrates: may they not bear the sword in vain,
 “ but be terrors to evil doers, and for a praise to
 “ them who do well. Bless the whole body of the
 “ people, high and low, rich and poor, young and
 “ old. While engaged in a just and necessary war,
 “ in defence of our lives, religion, liberty, and pro-
 “ perty, against an enemy whose ambition is so in-
 “ satiable, and despotism so oppressive, and who
 “ spread desolation like a whirlwind, we humbly im-
 “ plore thy blessing, O God, upon his Majesty's
 “ arms by sea and land, and those of our allies, to
 “ avert every calamity from us, whether from the
 “ destroying

“ destroying sword of our foes, or the deep designs
 “ of the seditious and disaffected. Blast and dis-
 “ appoint their designs, and render them abortive ;
 “ confound the open attacks of our professed in-
 “ veterate enemies, who have dared to deny thy
 “ existence, to disparage Christianity, and reject the
 “ Lord Jesus Christ. Awaken such a wicked peo-
 “ ple to repentance and reformation. Make bare
 “ thine Almighty arm to convince them of their
 “ madness, wickedness, and folly ; for thou alone
 “ fighteth for us. In thee we desire to put our
 “ trust. Cover the heads of all those engaged in
 “ our cause in the day of battle, and crown them
 “ with victory and success ; and grant that a speedy ;
 “ a lasting, and an honourable peace may be hap-
 “ pily accomplished and established ; and the Bri-
 “ tish constitution and form of government, be
 “ transmitted entire to remotest posterity. May the
 “ happy period soon approach, when Christianity
 “ shall cover the earth, as the waters cover the sea ;
 “ and all nations be blessed in Jesus, and call him
 “ blessed ; when they shall embrace each other in
 “ the outstretched arms of universal benevolence,
 “ and live in perfect concord, harmony, and peace.
 “ These, and all other things necessary, we humbly
 “ beg for the sake of Jesus Christ, our blessed Lord
 “ and Saviour.”—AMEN.

FINIS.



